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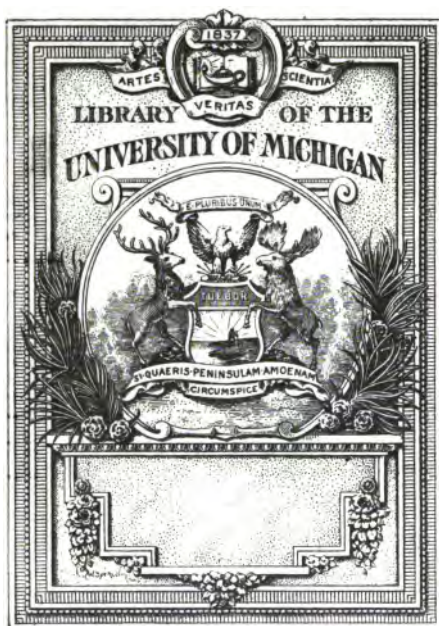
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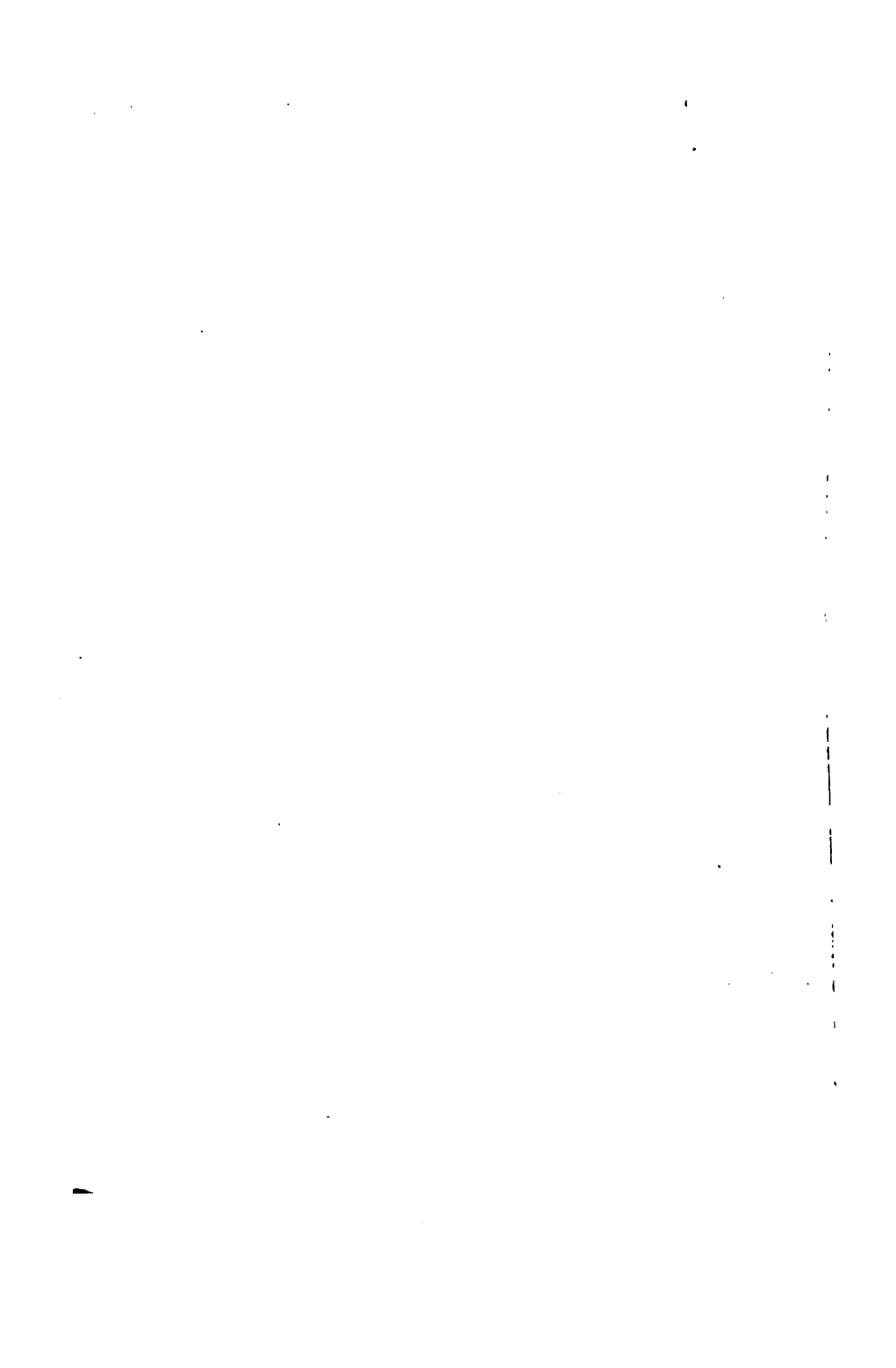
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THE HEART OF THINGS



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EDWARD CLARENCE FARNSWORTH

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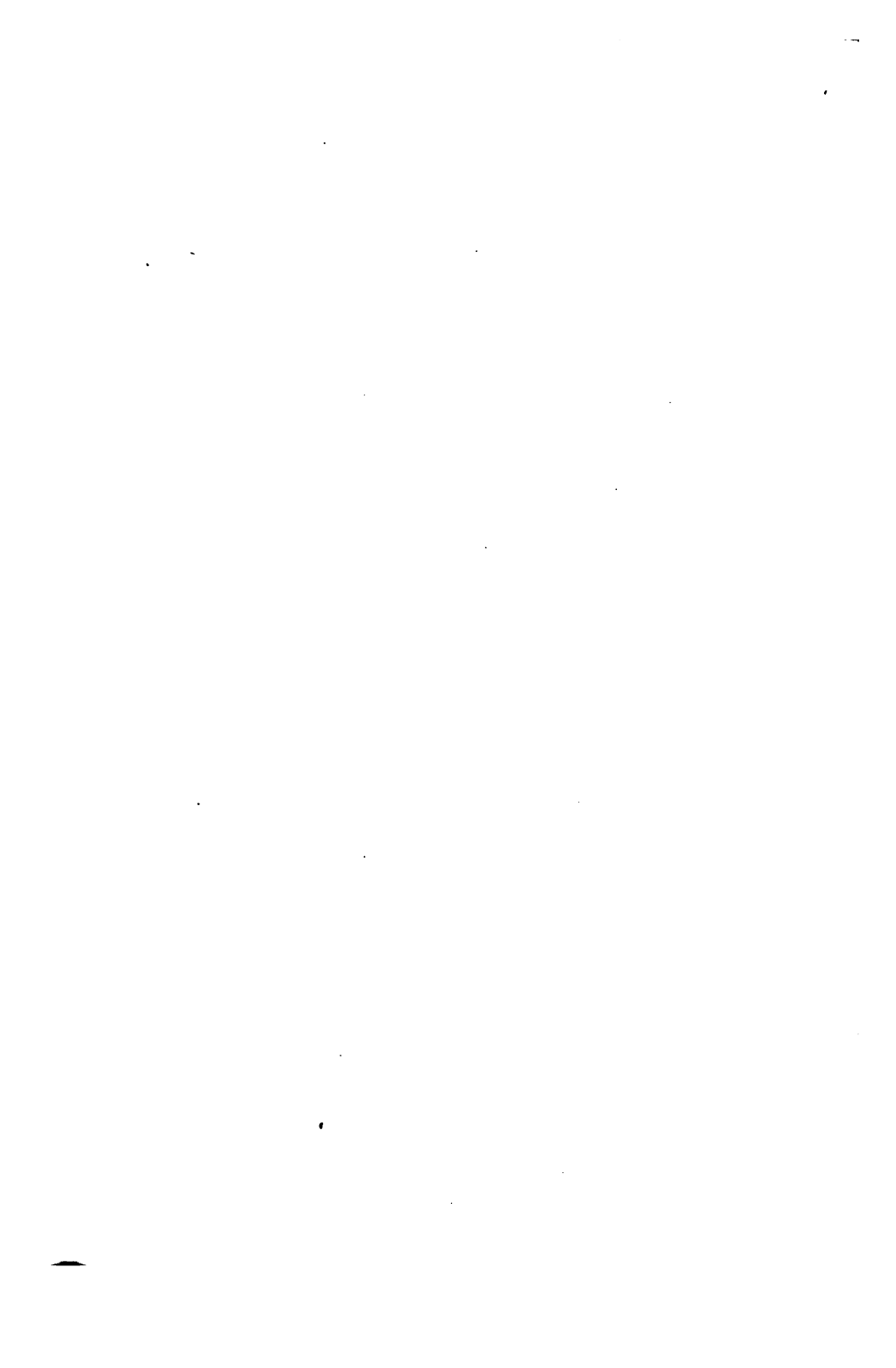
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INTRODUCTION

IN the flush and vigor of days that induce the hopeful outlook, rather than the habit of introspection, the question of the patriarch, "If a man die, shall he live again?" is, to the young, one of slight interest and easy dismissal. As middle age is approached, that question gains moment until, for those prone to pierce beneath the surface of life and its issues, it may become unsilenceable.

When years are with us, and their outward marks are upon us, and again and again we have given both friends and kin to the unanswering tomb, the silence grows appalling and with sorrow and dismay we realize, as never in youth or prime, the paucity, aye, the absence of such proofs of soul survival as would quite convince our doubting moments, or leave the sceptic without an argument.

No longer do the majority look to the skies as the abode of the happy dead, for has not the astronomer assured them that in constitution all worlds are greatly alike, and fiery youth and desolate, frozen age are the beginning and end of every sphere? As for inter-planetary and inter-stellar space, their temperature of absolute zero is no cheering prospect to whoever would people them with disembodied beings, the angelic host whose numbers the living yet shall swell.

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The evolutionist would lift all modern life from the protoplasm of the Cambrian ooze, but, if he grant to the human an immortal principle, he so admits a line of cleavage both arbitrary and unjust. That the creature of long ago, the man in the making, had a soul whereas his parents lacked, is the outcome of a theory whose weakness is patent to the uncompromising materialist, he who holds that as dies the brute, so man, for the stilling of a brain means the dreamless and unawakeable sleep of death.

On the other hand, avoiding what he deems the shortcomings of these theories, the occultist will neither limit nor debar. He argues that the gift of life eternal is shared alike by molecule and man. Equals now in this, they shall in other ways be so since to the Supreme Giver the humblest thing reveals certain possibilities yet to eventuate in highest attainment. As to possibilities the occultist asks "What of man? Is he indeed the masterpiece of God; or, in the universal consummation, will the Divine Fashioner cause some lesser creature to surpass the human?" What is the nature of the unifying media in which the transient atoms of the physical body and brain exist seemingly disassociated, but somehow bound together as proved by the association of ideas and the continuity of memory?

Similarly, is not the Solar System a self-conscious group-soul in which the planets, though separate components, are unified by the pervading ethers? Touching the soul itself, to what shall we liken it? What are its

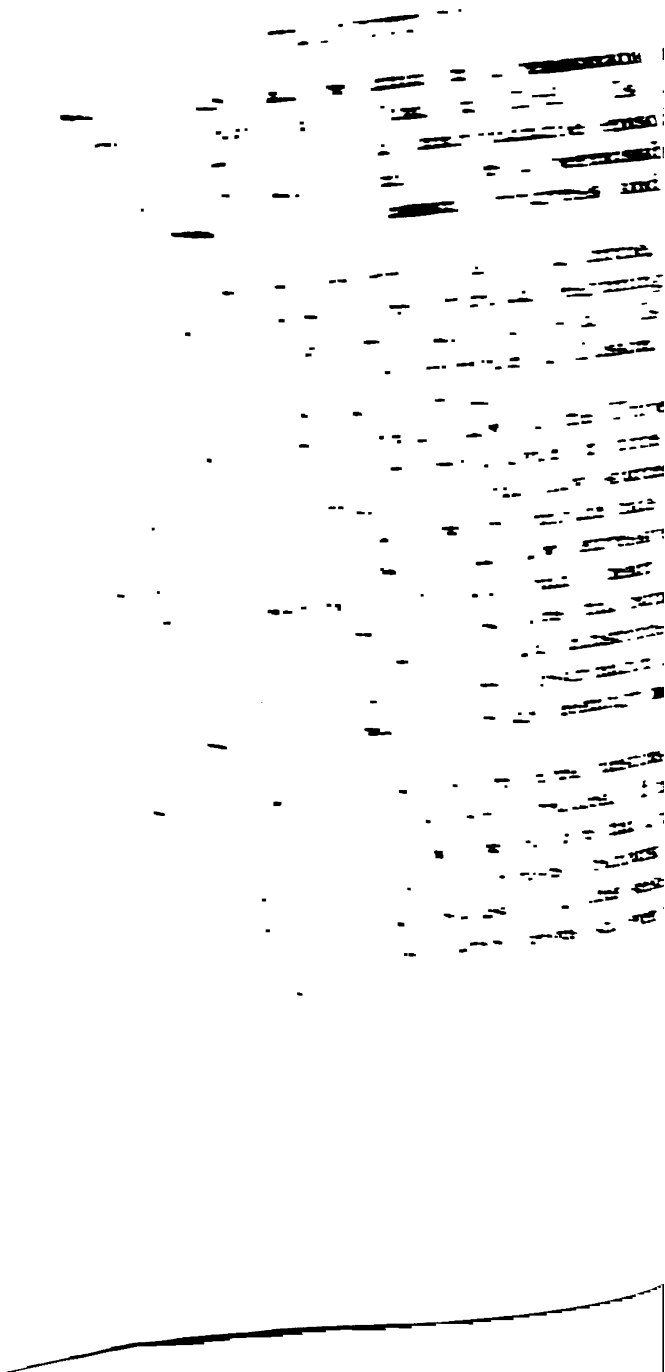
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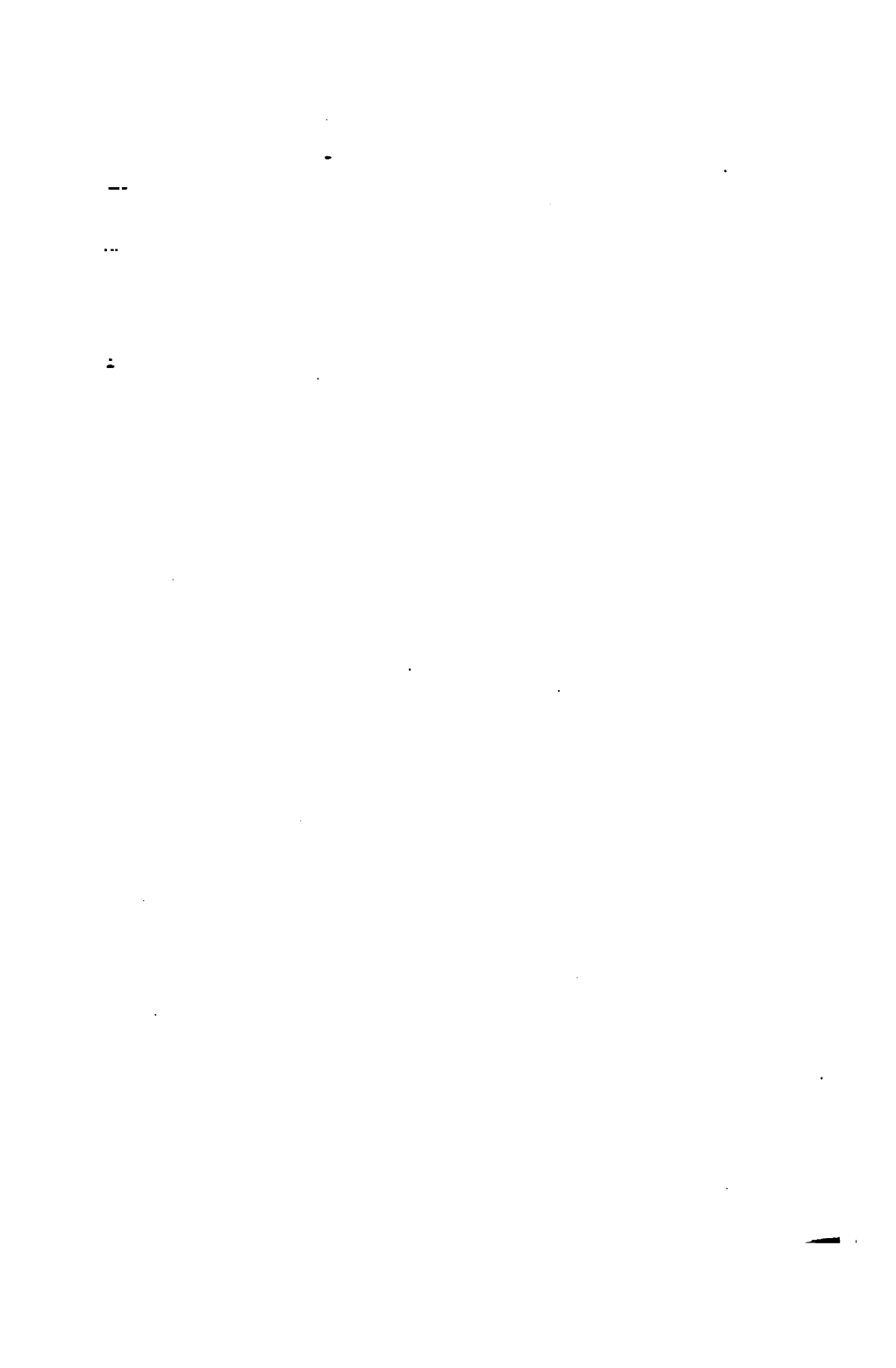
laws and what is its texture? What is its condition and where its habitat when sundered from the physical? We would show that some knowledge of the seven-fold constitution of both man and his planetary abode are necessary to the answering of these questions and a thousand others natural to the inquiring mind.

As for planets other than this world; are their humanities wiser or more foolish, purer or more carnal than we? While bound to the Sun their sovereign, are those planets separate each from other, or are they knit heart to heart by delicate though tenacious threads of sympathy? Furthermore, when this Earth and all earths and the Sun itself waxes old as a garment, what of man and the children of men that flourish because of the light that bringeth the day?

What of Faith? Is the unquestioning trust of the simple heart, at rest in the Master's assurances, a wisdom more impregnable than the walled and buttressed doubt of the material philosopher? What of Justice? Is it ruler, or is it subordinate to mere sentiment? What of human action and its effect on human destiny? What of the man who, having striven worthily, leaves little impress on the world he would benefit? What of him who from sin, or sloth, or untoward circumstance makes shipwreck? Aye, what of him? Is the brief human span his all of earthly opportunity?

What of Deity? Shall we, as extreme monotheists, bow to a giant man enthroned somewhere in central or outermost space; or, as extreme pantheists, shall we reduce God to an impersonal principle; or, as





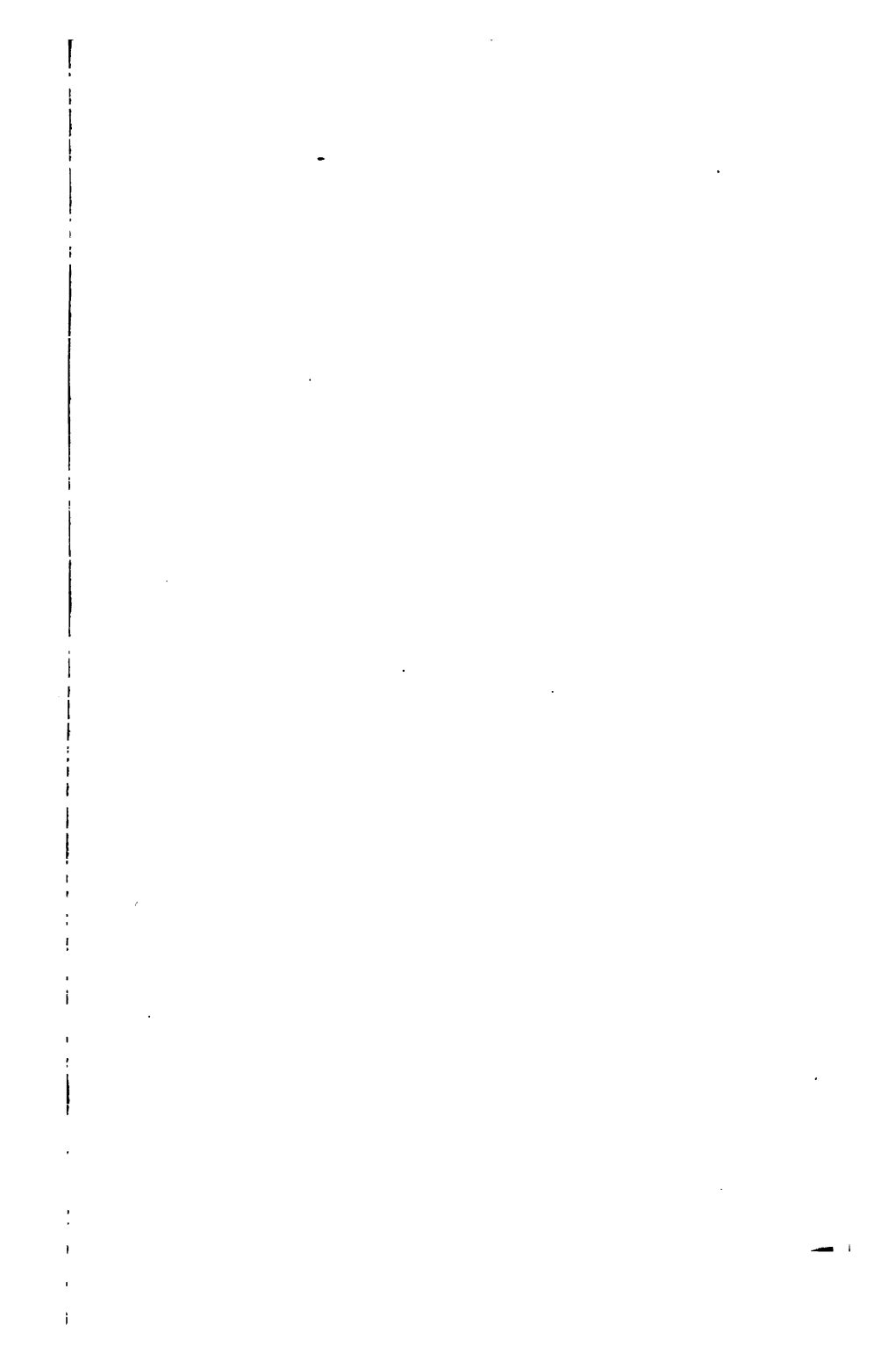
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reasonable beings, shall we attain to a reasonable and intermediate conception? What of Evil? Is it an unmitigated curse; or is it an unavoidable episode in the drama of the soul; or may it be a permissible or even a necessary factor in human progress and final purification?

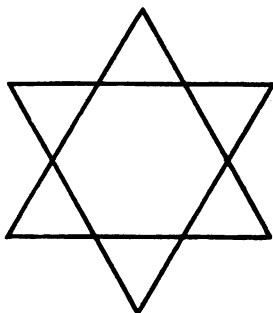
What of Time the mystery? Is it a circle, or a spiral, or what it seems, a line without beginning and end? What of Space the body of God? Is it a nucleus of reality with a circumference of illusion, or is it indeed the shoreless sea of Being?

Finally, what is the ultimate Law of the Universe; in fact, the Law behind the persistence of force and the conservation of energy? Is that Law sourced in what we call love, or in what we denominate hate; or, transcending finite outlook, is that Law expressive of a purpose far removed from what man's heart and brain have ever pictured? If so, does that purpose move on, indifferent to the clash and catastrophe of peopled worlds? In short, is the consummation one in which insignificant man and beings seemingly more important can have no part?

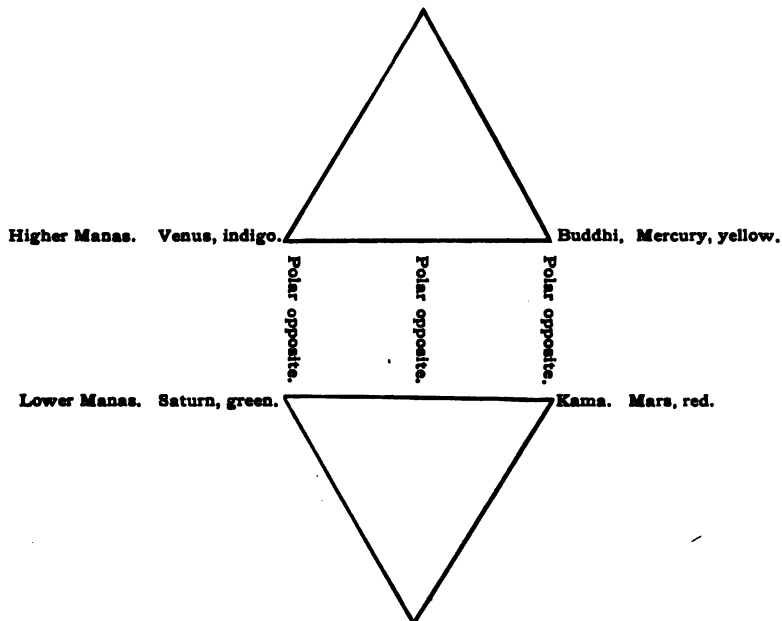
These and many others are the vexed questions to be discussed in the chapters here introduced. If falling far short of solution, may we not hope that a ray has been thrown upon certain problems. Sunburst or rushlight, it may be that, because of it, other seekers will penetrate deeper and others deeper still even to the Heart of things.



Esoteric arrangement of the human and the planetary principles.



Auric Egg. Spiritual will. Jupiter, light blue.



Astral body. Personal will. Moon, violet.

Physical Body. The Earth, orange.
Has no polar opposite below the Solar Logos.

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THE TRUE ORDER AND PURPOSE OF THE SEVEN PRINCIPLES

STUDENTS of the book "Teachings from the Arcane Science" have often been perplexed in their attempts to harmonize with the usual classification and exposition of the human principles, the one therein given. That argument may be stayed and the matter made plain, it should be said that our order and description is the esoteric one ; whereas certain others are substitutes or compromises necessary to conceal important truths once withheld from the public and even from students.

When perfected the human principles will comprise four pairs of harmonized opposites. At present they comprise three pairs of opposites synthesized by a seventh principle, the physical body. In respect to the other six principles, the office of this basic body is to evolve a final model for their interior construction. In the first and seventh round, and in the first and seventh races of other rounds, its color is orange like that of Earth in her first and seventh rounds. The polar opposite of this principle is the (7) Orange Hierarchy of the Logos with which it is destined to unite, thus completing the four pairs of harmonized opposites.

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Man's second principle, in ascending series, is the violet Astral body, vehicle of the personal will. At conception this personal will begins to draw to the ovum the physical atoms of the foetus and mould them into a copy of the Astral body. During after life the Astral body strives to preserve the integrity of the physical. This Astral is pliant to the dictates of a stronger will; hence the efficacy of certain forms of suggestive therapeutics. The opposite pole of the Astral is the light blue human Atma; the perfect and radiant sphere, vehicle of man's Spiritual Will. It is the true Auric Egg penetrating all other principles and bringing them eventually into that ideal of exterior form, the exact and radiant sphere. The chief office of the human Atma is to preside over the administration of Karmic justice. In this capacity it often inhibits the mischievous personal will of certain forms of mind "cure."

The third principle is the red Kamic body, vehicle of those passions and desires which when purified will be invaluable assets of man the seven-fold being. The polar opposite of this body is the yellow Buddhi, vehicle of that love which looks upward and of itself knows nothing of human frailty, but which, when united with purified Kama, becomes the compassionate Saviour of man. Next in the series is the green Kama-Manas or lower Manas. This body is the vehicle of the brain mind and the connecting link between the upper and the lower triad. Without that body, reason would be as deficient in us as in the beasts of

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the field. The opposite of this body is the dark blue higher Manas, vehicle of that wisdom which transcends all of mere knowledge stored in Kama-Manas.

Rising from the human to the planetary we there find the personal and the spiritual will more nearly unified. Physical science declares the Earth's rotundity due to axil revolution begun with the plastic condition of matter. This is true, but, looking deeper, we find the origin of orbital and axil revolution of planets to be due to the dictate of their principle of Spiritual Will, obeyed by their principle of personal will.

Planets having no axil revolution have lost the driving force of their will principles. The eccentricity of human progress down the centuries is due to lack of Spiritual Will guidance. "Let thy movements be ordered as those of a planet," is an ancient admonition which few obey.

SEERSHIP

FAITH has its confirmation as often as the human entity, dying on a plane and discarding a body, finds itself in a higher on a more interior plane; but doubt has its inception at the construction of the first body on the downward path to reincarnation. Because, in that descent, the preceding plane and its appropriate body are hidden from the architect proper to a lower plane, the seed of doubt concerning the existence of the preceding plane and body is implanted in the body being constructed. The denser a body the more tangible the doubt. To illustrate: the Kamic architect

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remembers vaguely a former passing out and the pralaya, the emptiness which for him supervened. The Astral architect also remembers, but more vaguely. The physical architect remembers not, but an unexplained dread of death and the resulting silence of seeming annihilation is native to it, and manifests with the developing reasoning powers of the physical brain.

On the other hand, during incarnation the higher triad knows its ability to bridge the chasm between any two earth lives; which knowledge, if not inhibited, becomes faith and hope in terrestrial man. The welding of Kama-Manas with the upper triad whereby man becomes a higher quaternary and a lower triad, is foreshadowed in those high representatives of the fifth sub-race who are passing into the new sixth sub-race. Real union of higher and lower Manas results in impregnable faith, but actual sight comes only with transformation of the Kamic principle.

The explanation is not difficult: As Atma-Buddhi on the plane of Buddhi—the knower—discarnate man remembers of all his lives every deed appropriate to that high condition, because such deeds are in harmony with the Universal; that which is above all human limitations of time and place. As Atma-Buddhi-Manas on the plane of higher Manas, discarnate man, though much superior to the average, is yet circumscribed by the deeds appropriate to that plane done in the last earth life. When incarnate man transforms his passional nature, that is, when he performs continually deeds in harmony with the Universal, then

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in him the conjunction of Kama and Buddhi, its polar opposite, takes place. Because of the world-old bond between Kama, then transformed, and the man of flesh, Buddhi illuminates the physical brain and seership results.

Not the inadequate seership of his former discarnate condition when divorced from matter and on the Buddhic plane, but adequate seership embracing all but the seventh or Atmic plane of our seven-fold world.

The constitution of the physical brain enables it to cope with earth conditions whether good or evil; in addition the illuminated seer throws upon the problem of evil the interior light of Buddhi.

INDIVIDUAL RAYS

THE following is a further exposition of the matter of Rays touched upon in the chapter, "Father Rays," p. 129, "Arcane Science."

With the great majority of the human race, the characteristic Ray of any representative of its seven major divisions shall have been determined upon his reaching the age of forty-nine years. For the normal child of the Orange Ray, his family color gains ascendancy during the first seven years. Prime physical condition and mere animal life in superabundance, together with thoughtless good nature, distinguish him from his playmates. Orion and Tubal-Cain are types of the Orange Ray. For the normal child of the Violet Ray, the family color during his first fourteen years

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manifests as unusual childish determination to bend persons and events to his own interests. Napoleon was a child of the Violet Ray, although the Red Ray brought him into world prominence.

Between the ages of fourteen and twenty-one, the normal child of the Red Ray is distinguished by pugnacity as well as predominance of the sexual nature. Some of Earth's noblest souls are evolved children of the Red Ray. Between the ages of twenty-one and twenty-eight, distinguishing Kama-Manas develops a type of man and woman very common in our commercial and utilitarian civilization. The higher representatives of the Green Ray are however commanding and necessary forces in the ordinary life of the world.

Between the ages of twenty-eight and thirty-five, philosophic aptitude develops rapidly in the children of higher Manas. These henceforth are regarded as idealists, speculators, dreamers, by the children of lower Rays; those whose minds lack the undergirding of philosophy. The representatives of the Dark Blue are of course such men as Plato whose pupil Aristotle showed the possibilities of the Green.

The children of the Yellow Ray come into their own between the ages of thirty-five and forty-two. The battle with the lower personal self has then resulted either in conquest or in discomfiture of Kama; hence lapses are at most, infrequent. Searching for representatives of this Ray, we are at once drawn to St. Francis of Assisi. Had he not narrowed himself to mediæval theological dogma and obeisance to fallible

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ecclesiastical authority, St. Francis would have developed seership of a high type. With the exception of the physical body, the personal will is the most untransmutable of man's lower principles: hence the successful struggle between his personal and Spiritual Will is the crowning victory of man as at present constituted. Necessarily the children of the Light Blue are not fixed in their proper color until between the ages of forty-two and forty-nine years. Abraham Lincoln was a child of this Ray; a worthy instrument in the hands of the great Master of the Light Blue.

The above timal divisions are by no means arbitrary; for instance, a Master's dominating Ray is from childhood usually a distinguishable one. Again, most advanced souls come into their proper color earlier than do the average. The anomaly of one well past middle life, and presumably of a high Ray, suddenly exhibiting the evil aspect of a lower, indicates the hypocrite, or else a sudden, unbalancing inrush of Karmic causes.

In conclusion, higher Manas being essentially a masculine quality, the male representative of the Dark Blue should first exhibit its characteristics. Buddhi, being essentially a feminine quality, the female representative of the Yellow should first exhibit its characteristics. For like reason the male representative of Kama-Manas should be earlier, as also the female representative of Kama.

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FAMILY RAYS

IN the scheme of human evolution there is no solitary unit; not one actually sundered from the permanent family group of seven. For wise reasons the units of a permanent family may be widely separated; some discarnate, others incarnate in divers places and bound by what are impermanent family ties, to the units of another permanent family of another Ray. Were it otherwise, the permanent family would live to itself and the Ray group-soul and finally the Planetary group-soul could not be unified.

The components of a permanent family are three positives and three negatives and the odd seventh member, the connecting link with another permanent family of seven. Parentage is not in the scheme of the permanent family, for that family will exist throughout the deathless and unproductive seventh race of this round and the deathless and unproductive seventh round. Therefore shall a man forsake father and mother and cleave to his wife, thus acknowledging the stronger tie, type of the interior permanent one. Parentage appertains to the unifying of otherwise separated families; hence the parents should foster the child until he or she goes out to form another family.

Whensoever their Karmic orbits touch, some positive and some negative of the permanent double family, the fourteen group, are united in most happy marriage, or, even more ideal, two of the seven group come together; but, in this world-period, the union of real

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affinities is well-nigh prohibited, hence rare indeed. However, in the sixth and seventh sub-races such union will to some extent be permitted by those who guide the progress of the world. Until the broadest altruism exists in the human heart, wholly ideal marriage would for any couple narrow the world to but two persons and so defeat the interior purpose of all marriage, which, we repeat, is not parentage, but group-soul unification.

As the human principles comprise three pairs of opposites and one odd principle; or, as they comprise the light blue and the violet, the yellow and the red, the indigo and the green, and, lastly, the orange principle of the physical body — that visible link between man and his kind — and as these seven are tinted by that Ray of the great Seven to which the individual belongs; so is it with the permanent family of seven.

Through all separating incarnations, any positive color, the light blue for instance, and its opposite the violet expression of the family ray — in whatsoever race-Ray existing — are never sundered, but, somehow, amidst the intricate Karmic web, they are strengthened and assimilated for the final spinning into one enduring strand. So is it with the yellow and the red, or with the dark blue and the green. So is it with the orange, yet to blend with its octave in the united family of fourteen.

Had our physical eyes the power of true vision we should discover in every spectrum color — the red for instance — innumerable octaves of the seven colors,

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every one tinted by the prevailing red. The permanent family of fourteen is held within these minutely divided octaves. Seven such families within the limits of fourteen octaves comprise a minor division of a sub-ray. Using seven as a multiplier we arrive finally at the number of egos in a Great Ray. These, multiplied by seven, give the total of egos connected with our planetary scheme, or, to express it differently, the number of tonal divisions in our planetary scale which is humanity's expression of the Word that is God.

SEX EQUALIZATION

IN the earliest root-races the earliest indication of sex resulted from the first faint activity of the Kamic principle. Increasing Kama afterwards produced the androgyne race, that precursor of divided sex. In sex-division the female was the more active cause and throughout the ascendancy of the Kamic race hers was the dominating sex.

At the apex of the race, therefore midway in its course, Kama-Manas, the male principle, asserting itself, soon began the long struggle in which the victors eventually reduced woman-kind to a slavery yet existing among savage tribes. In those advanced civilizations where higher Manas is asserting itself, the just position of woman is more and more recognized.

Man's specific task is to unite in himself lower and higher Manas; woman's to unite in herself Kama and Buddhi. Ignorant of this orderly procedure the "new

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woman " would unite in herself Kama, the basic female principle—always hers—and lower Manas, or, at most, higher Manas. The result is the self-satisfied, manish woman lacking the best qualities of manhood and womanhood; in fact, the woman anomalous in community, state and nation. Such women hinder the progress of their sex toward that consummation, Kama-Buddhi, wherein women again becomes the dominant world-force.

Although among the human principles Spiritual Will and personal will are positive and negative, these are not sex principles, but in fact the great equalizers in whose union the four sex principles are brought to the so-called sexless condition. When woman comes into her heritage, then from the gentle governance of Love shall result that high companionship, that pure brotherhood and sisterhood wherein Will accomplishes its perfecting work.

THE HABITAT OF MEN AND MASTERS

THROUGH her seven major orifices—whether visible or invisible cannot here be specified—Earth receives directly the influx of the seven positive Solar Rays and the seven negative planetary ones. While in general way these Rays contact Earth's entire surface, each Solar Ray and also its negative finds its appropriate orifice, or point of contact, at the rising of Sun or planet. The Ray energy culminates at meridian and decreases as the west is approached.

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The north and the south poles are not included in the seven orifices, or points of contact, or major centres, since they belong to the division of ten which includes the Earth's Heart-Centre. The influence of each orifice of the seven has a radius of one-seventh of the terraqueous globe, but the magnetic field of each is not circular, but egg-shaped; some magnetic fields, that of Atlantis for instance, being much elongated. In this division of seven the points of contact are quite equally divided, for, despite the submergence of old continents, their major centres have withstood the upheaval of fire and the deluge of waters.

A certain portion of the Pacific coast line preserves the major centre proper to ancient Lemuria, yet to rise again, while the opposite shore of the Americas holds intact the Atlantean centre situated perhaps as far north as New York State; possibly as far south as Yucatan, and destined to radiate its influence on lands now deep hidden in the eastern sea.

The seven major divisions of humanity had each its origin in one of the seven major divisions of the globe, and each minor division of humanity is native to one of the seven minor divisions included in a major division of the globe. Thus before the segregation of the first root-race of this round, the human family was quite evenly distributed around the seven major centres and the forty-nine minor ones of the Earth's surface for, because of their loose texture and watery substance, those primitive beings were adapted to life on both land and water.

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The primeval home of the Jews contains a centre toward which Moses led them through the wilderness of Sinai. As a sub-race the ancient Greeks won world renown in their original minor centre, for in a nation's true habitat it rises to greatest permissible heights. In their proper centre the Romans were achieving universal rulership, an abortion of the equalizing plan of the White Lodge. For this and other reasons they as a world power were brought to naught. That law which transfers the individual from his permanent family to an alien one has ever operated on tribes and nations; hence those great migrations which begun in prehistoric times and are destined to continue, for what is the history of the Americas—the old, old new world—if not that of a migration begun with the Spanish Conquest and yet to result in a vast population for our northern republic?

Is it not significant that within the radius of a major centre whose diameter extends eastward to the Rockies and perhaps to the Mississippi, and westward to beyond the Hawaiian group; is it not significant that within a country containing the unsubmerged western half of the old Atlantean area which extends perhaps to the great Father of Waters; is it not, we repeat, significant that in such a country a nation for over a century and a third has been growing into prime importance and world renown? Surely a fair percentage of our one hundred millions has found its eastern birthplace, and a still larger percentage, the western land of its origin. Let us believe in an abiding nucleus amidst the heter-

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ogeneous elements here amalgamating into a sub-race that in some age of migration is to scatter like wind-wafted seeds to the four quarters of the globe.

The more advanced a soul, the greater an inward urge to its rightful division of the Earth's surface. But advanced souls have duties and for such the voice of duty drowns or inhibits the home-calling of one's native land. Exempt from the Karmic urge that drives men hither and yon, major Masters are more and more susceptible to the influence of their appropriate major centres, and, it may be added, minor Masters are more and more drawn to their appropriate minor centres. Each of the great Seven often repairs to his proper centre, though not necessarily in the physical body. Going forth as duty calls, he ever returns to the undrainable fountain of mental and spiritual youth. In a decreasing degree the same is true of minor Masters.

Somewhere in the Himalayas is a Buddhic major centre where the Kūṇḍalīni is especially active ; hence the crude notion once obtaining that all Adepts and Masters are congregated in the inaccessible table-lands of Thibet. Evidently the seven great orifices or centres on the Earth's surface have a converging point, a place of unlimited power, a supreme council chamber, a sacred temple, a holy of holies, entered by no Master save in his more ethereal vestures.

Every major Avatar is born at one of Earth's seven major centres, or principal sub-centres ; thus Jesus was born in a manger, in reality a cave. The birthplace of

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an Avatar is fixed by Karmic requirements and is foreknown to Masters capable of translating the most secret Akasic records. Misreadings by minor Masters and mere chelas often lead to confusion of dates and birthplaces.

MAJOR AND MINOR CENTRES

SUPPLEMENTING the preceding chapter, we shall to permissible extent lift the veil that protects the secret of Earth's major and minor centres. To begin with: touching the birth of an Avatar let it be explained that certain major centres are on high and in some instances well-nigh inaccessible mountain peaks. Hence the birth at some lesser place; that of Gautama for instance occurring at a minor Buddhic centre.

The major centre of the Violet Ray is Mt. Sinai whereon for forty days Moses communed with the Great Father of his Ray. Through the forty years of the Israelitic wandering that sacred mountain, like a huge loadstone, withheld a froward and idolatrous people from the Promise. Though originally a major division of the human family, the children of the Violet Ray, as led forth by Moses, were numerically but a sub-race, and this from causes operative long before the time of their Egyptian bondage.

Although the Atlantean centre is a Kama-Manasic one, the submergence of the great islands was brought about by human wickedness in which personal will as well as devilish cunning and blackest magic were para-

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mount. Those who became black with sin were of the Violet, the Green and the Red, the Violet greatly predominating. The Jewish account of the Noachic deluge tells the catastrophe and decimation of their own race. The command "Thou shalt not suffer a witch to live," is a warning to that remnant, that two-twelfths; for the real losing of the ten tribes was prehistoric, whatever may have happened later on.

Of the forty-nine minor centres distributed over the Earth's surface, many are historic, but, from an exoteric view-point, the basic cause of their reputation remains unseen. From Mt. Olympus and its Pantheon radiated to the Greeks the incentive to that philosophy and art which holds the retrospective eye of every cultured modern nation. The enduring pyramid of Gizeh is founded on something far more stable than stone, while the Eternal City of Romulus and Remus has ample warrant for its claims. The principle oracles of antiquity were founded on truth despite the superstructure of falsehood and evasion reared by a resourceful priesthood.

The far-spreading oceans hold in isolation many an ancient minor centre, for instance, the remnant known as Easter Island — now reduced to a penal colony,— but once a Lemurian extension of South America. The major centre of Lemuria is sacred to the Red Ray whose children through their overplus of Kama drew to it the fiery element in the positive Solar and the negative Martian red. These uniting with the subterranean fires, Earth's unperfected Kamic principle, broke forth

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from many a minor centre and innumerable smaller ones. Thus did the western half of Lemuria become a veritable Sodom quenched only by the intruding Pacific.

Whether a people's major centre correspond with some principle of the upper triad, or with one of the lower quaternary of man, the influence of that centre in time becomes unbalancing; thus at a Buddhic centre a nation grows unmindful of practical things necessary to physical well-being. On the other hand, at the major centre of the Orange Ray, somewhere in the midst of European civilization, a people will in time become wholly material. Furthermore, because not yet sufficiently spiritualized, the Greeks as a people could-not assimilate the true characteristics of their minor higher Manasic centre. Hence their age of faith was followed by that of mere intellectuality tending to a scepticism against which the White Lodge with but partial success instituted the Neo-Platonism of Plotinus and Porphyry, even as against nineteenth century Materialism they set the Secret Science of the Initiates.

In conclusion, that love of mountains which an observer of his kind has placed among the cardinal virtues, is an inner yearning for some great magnetic centre perhaps familiar when in an early world-cycle mankind was far less submerged in matter. So that impulse which draws such as go down to the sea in ships, is at bottom a desire for those submerged centres that bide the cycle of their resurrection.

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MAN'S HABITAT IN THE PLANETARY CHAIN

BEARING in mind that our planetary chain comprises seven globes having a common seven-fold Heart-Centre, and that from the physical to the extremely tenuous Atmic globe diameters increase enormously, it becomes plain that Earth's seven and forty-nine physical centres are duplicated on the other globes in such way that while these surface centres are more and more separated, the Solar and the planetary rays having found the surface centres of the Atmic globe, penetrate directly to the Earth's unifying Heart-Centre.

In this descent these rays adapt themselves to every globe at the instant of contact with the appropriate globe centre. Hence the impossibility of discovering through physical sense, or with delicate scientific instruments, the real nature of Solar and planetary rays. Evidently all major and minor physical divisions due to physical centres, are duplicated by the increasingly spacious divisions of the other six globes. In addition to these divisions are those of density, the seven or forty-nine strata in the matter of every globe, the physical included.

A fair conception of the planetary chain may be gotten by imagining seven concentric circles; the whole divided into seven equal parts by seven equa-distant lines drawn from the largest circumference to the Heart-Centre. Each of the seven triangular divisions

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is sacred to a Solar and planetary ray and is the natural dominion of one of the seven supreme Masters.

In the present heterogeneous condition of the seven major divisions of mankind, a condition necessary to final unification as seven races in one, no appreciable division of Earth's population finds its true habitat. Since the individual is Karmically bound to his family, community and nation, his posthumous place is determined largely by those ties; but whenever in their original habitat, the cycle of objective and subjective life for individual, community, nation and major division of mankind, is within the limits of a major division of the planetary chain.

The Jews within the magnetic radius of Jerusalem their chief minor centre, the ancient Hellenes in Greece, the dwellers in the Nile valley during the great dynasties, all are notable instances of placement in conformity with the original order. To conclude: those manifestations of "super-natural" power whose absence from the modern world has caused them to be looked upon as pure fable, occur almost wholly in periods and at places when and where a nation occupies its original habitat, and therefore is in conjunction with its division of the super-sensible realms of the planetary chain. Such a condition approaches in this land to which many advanced children of the Red Ray are returning from their world wandering.

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SOLITARINESS AND FELLOWSHIP

APPPLIED to man the word solitariness means visible separation from his kind, or it may signify that sense of isolation felt by the stranger in the midst of a world metropolis. Fellowship is visible association, or even that sense of association which annihilates the sundering miles of the physical globe. Selfishness is a separating force making for solitariness, whereas love is a unifier making for fellowship.

The miser joined to his hoard is solitary, however crowded his environment. In the midst of his estates the haughty man of wealth is solitary in a way yet to be revealed to him. So the "superior" man, puffed up by his superiority, perhaps that of birth or social position. On the other hand, the lover of his kind shall in no wise lack fellowship both here and hereafter. In dungeon, desert, or voluntary retreat, innumerable strands of sympathy — fine but enduring — unite him with the wide and teeming world.

It amounts to a truism that all separative forces are sourced in selfishness and all binding ones in love. Physical death is a separative process; one repeated on the superphysical planes. Banish selfishness from the human race, and also from the environment by means of the race, and all separative forces become inoperative.

In posthumous life selfishness manifests to the posthumous senses of the utterly selfish as complete isolation and in every instance as proportionate loss

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of desired fellowship. In the vast upper spaces of the Kama-Manasic globe the "Buddhas of Selfishness" live for ages in a sense of solitary and undisputed dominion. Such is their Nirvana; dreadful from the view-point of a social being, but not so from that of those who during successive earth lives have deliberately sundered one by one the ties that bound them to the brotherhood of normal beings.

The wicked who in this world band together, however closely, are held by ties selfish at bottom; hence in the Astral, Kamic and Kama-Manasic regions, separating selfishness becomes operative, and the groups break into single entities held apart by mutual dislikes and jealousies. On the other hand, those who on Earth obeyed the law of love and service, are afterward drawn into sweet communion; a foreshadowing and foretaste of the planetary group-soul condition. Returning to earth-life the wicked are often drawn into the old associations since the evil group must somehow be changed to the good group; a task to test the patient purpose of humanity's dedicated Helpers.

THE BACKWARD RACES

ON the fifteenth page of "Special Teachings from the Arcane Science" we read that before the incarnation of the Egos from Venus, "the men of Earth had acquired Atma-Buddhi-Manas from the Moon Pitris or forefathers, but in a low degree of development; hence, from the engrafting of the higher Ego on

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the backward tree of man's higher principles, came all the fruit of our present development."

A well known peculiarity of occult teaching is that within the exoteric is hidden first the semi-esoteric, then the esoteric and finally the kernel of the mystery. The wide gulf now existing between the enlightened Anglo-Saxon for instance, and the Bushman of Australia is unexplainable if we grant like possibilities to both. The Atlanteans whose perverse intellectuality plunged them into the very abyss of wickedness, were afterwards inhibited in their mental centres, a Karmic justice necessary to their final well being. But all backward races are not degraded Atlanteans; neither are they degenerate Lemurians.

Furthermore, beneath the lowest savages are those semi-human creatures of the ape family originally begotten by the "mindless" Lemurian and the perverted Atlantean males in unnatural union with females of the highest four-footed race then existing. These "delayed races" are said to possess "egos," inhibited until cyclic law allows them to expand and uplift the entire race.

H. P. B. distinguished between the Lunar and the Solar Pitris, but did not explain their real difference. Many students of the "Secret Doctrine" deem the Solar Pitris a more evolved type of the Lunar ones, and yet the words Solar and Lunar contain a clue to the truth as we purpose to show.

The number of normal beings on every planet of the seven is fixed by geometrical law, for number is at

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the root of the entire scheme of things. The exact number of earth-bodies or principles adapted to receive the incoming host of six-principled Lunar Pitris was foreknown to and prepared by the Seventh Solar Hierarchy. Hence the entire human race have received Atma-Buddhi-Manas.

As the Unmanifest is positive to the manifest universe, positive and negative exist and will continue, however joined the two. This condition holds good for the human race. The Egos from Venus who incarnated in a certain root-race of this round were necessarily a minority as against the entire human race incarnate and discarnate. Hence only the more advanced septenary beings were the chosen vehicles of the Solar Pitris, so-called because their Atma-Buddhi-Manas was positive to the Lunar trinity, even as the Sun is positive to the Moon. As Absolute Justice requires a final equality of all components of the planetary group-soul, the negative races—the delayed ones especially—will develop and contribute special excellencies while sharing through the heart-centre of the group every contribution of the positive races.

THE COMPOUND SOLAR GROUP-SOUL

IN the chapter "The Planetary Process," page 10, of "Arcane Science," was outlined the origin and growth of man as a seven-fold group-soul. Supplementing that chapter let us now add a few paragraphs.

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While it is commonly granted that the human kingdom is a permanent one, inner teachings declare that the other three possess certain distinguishing and enduring characteristics. Despite the observed truth that these others tend toward the human, subtle lines of separation will ever exist.

The lives emanated by the (1) Violet Hierarchy of the Logos to the seventh or Atmic globe of the Jupiter chain, were the beginnings of a four-fold evolution destined to continue down to and beyond our planet, the base and culmination of human development. Uniting with the Logos, the perfecting entities of the normal Jupiter evolution—one confined as we have seen to the seventh globe of the chain—exhibited characteristics which in highest way correspond to the human, animal, vegetable, and mineral Atma.

The possibilities of evolution are not epitomized in the human family, for, on certain planetary chains of our solar system, the perfecting types of the other three kingdoms will evolve specific excellencies shared by the human only through the common Heart-Centre of the all-inclusive Solar Group.

The failures, or rather the unadapted, who dropped to the sixth globe or plane of Jupiter, would later become the Atmic principle on lower planets. The lives emanated by the (2) Red Hierarchy; those that carried the unadapted of Jupiter, as Atma-Buddhi, down to the united sixth and seventh globes of Mercury, contained the Buddhi proper to that planet and all others. Like that of its predecessor, the emanation

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from the (3) Green Hierarchy was four-fold since it contained the lower Manas proper to Saturn and all lower planets. Finally, the physical emanation of the (7) Orange Hierarchy contained the physical proper to man.

As already said, from the (7) Orange Hierarchy was emanated the pure matter of the original physical body of man. Passing first through the highest physical globe of Jupiter, seventh in descent from his Atmic globe, next through the otherwise empty highest physical globe of Mercury, and eventually through the corresponding physical globe of the Moon-chain, these physical bodies or entities there amalgamated with the unadapted six-fold Lunar Pitris, those who had dropped to the physical globe of the Lunar chain the normal evolution of which was Astral. Passing to our Earth the abnormal seven-fold Lunar evolution became the normal human of our planetary chain.

Because human evolution extends only to our chain, the emanation of the (8) above Orange Hierarchy is an animal one. Seeking its appropriate globe this physical emanation sweeps through the eighth globe of every chain to our own. Here it prepares the animal kingdom, destined for the eighth planetary chain where the animal men—the failures alluded to on page 116 of "Arcane Science"—will, after much preparation through suffering, become the foremost race of a planet outside our human evolution; a planet whereon the animal kingdom will culminate in highly-evolved, eight-principled beings who nevertheless retain certain animal characteristics.

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The emanation from the (9) above Orange Hierarchy passes through the middle physical globe of every chain from Jupiter to that whereon the nine-principled vegetable kingdom will culminate in beings possessing certain distinguishing characteristics of their kind. In like manner the mineral emanation from the (10) above Orange Hierarchy passes through the lowest physical globe to the outmost planet whereon the ten-principled mineral kingdom, still preserving certain distinguishing characteristics, will culminate in beings quite beyond the comprehension of men as at present constituted.

As for man, although a being of seven principles, he to some extent contacts through his physical senses the three lower globes of our chain and the life proper to them. Thus is he preparing for the time when through the Heart-Centre of the Solar Group he shall be unified with what are now the lowliest things of the so-called lower kingdoms.

Touching the animal, vegetable and mineral kingdoms, let us in a cursory way designate such as are adapted to long association with humanity upon this globe. The horse, whose anatomical structure much resembles that of the human species, through close association with man has proved his fitness for a closer fellowship. Naturally proud and spirited, the patient drudge is developing capacity for loving service excelling that of a race ever intellectually superior to his own. Returning in beggar disguise the long absent Ulysses is recognized only by his old friend the

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dog Argus. Though a cousin to the wolf, the dog is severing connection with certain animals destined to early translation to the eighth sphere evolution, and is strengthening ties of affection with the human species.

Always the lamb has been the symbol of innocence, for which the occult reason is that more fully than any other animal he will develop certain ideal characteristics. With the Hindus the cow is a sacred animal, but every reason therefor is by no means a matter of general knowledge in India. On the other hand, the hog was to be held unclean by the Jewish people, but the Mosaic Law does not reveal the basic reason for this singling out.

With Plato beauty was an integral part of the supreme Trinity; and an American sage has well said, "Beauty is its own excuse for being." The rose and the lily have ever vindicated themselves. These types of beauty have been celebrated in speech and song since men first considered the summer fields and played upon the primitive harp. Many types of the vegetable kingdom give forth the beauty of use. Through their edible yield they minister to man. The higher types grow their fruits above the ground. Of this class many are necessary to our evolution.

Mineral consciousness is yet so far removed from human consciousness, and after all so unlike it, that comparatively little can be foretold concerning the future condition of the occult minerals on this planet and the outer ones especially. Rigidity is not a true and abiding characteristic of the mineral kingdom.

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Gold the most ductile, and mercury the most fluid of the occult minerals, do in some faint degree foreshow the ideal conditions of the others. All of the seven occult minerals are to have representation on this planetary chain while occupied by man; but of what are known as the baser metals, the vivifying lives of most will earlier pass to the outmost planet. Strictly speaking, there are ten occult minerals, the diamond being the tenth, and a product of tenth globe conditions.

In conclusion: because certain of the twelve Zodiacal attributes can have adequate expression not in the human kingdom, but rather in the other three, the necessity of the compound Solar Group-Soul is apparent.

THE NATURE SPIRITS

AN outline of the compound group of this planet requires mention of certain evolutionary forces concerning which little should otherwise be said.

Beneath the consciousness of all but the lower types of the animal kingdom, but above that of the vegetable and that of the mineral kingdom, thus making possible the future amalgamation of the three, is a host of entities incessantly active, and filled with desire and capacity for service. The ant and the bee, who have lessons for man himself, both well reflect the influence of these nature spirits who, lacking the physical principle, are invisible to man's normal eye, though not necessarily

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so to that of the lower creatures with whom they are in closer touch.

By imitating that which is normal to the beast, but altogether degrading to man, certain sorcerers contact and, by the influence of compelling will, subject to their own use a class of nature spirits whose specific office is to aid the animal evolution. All nature spirits connected with the three kingdoms can be employed by man with good or evil intent, and such use is magic white or black. Misusing certain nature spirits of the three kingdoms, man has made them evil. Largely the result is the savage beast and the deadly reptile and the plant or mineral poison to man.

Nature spirits have place in the folk lore of many a nation, while the peasantry of Europe still hold to what the "educated" have relegated to the realms of fairy-land and childish imagining. Near certain minor occult centres—in Ireland for instance—and there in the Astral light of the Moon, the Astral forms of creatures whose life is an alternation of work and play have been seen, not by the "educated" sceptic, but by the simple peasant whose belief, mingled with a certain awe, has for the moment induced in him semi-Astral vision.

Such nature spirits as aid the vegetable world are well nigh devoid of the Kamic element. In woods where they prefer to congregate, these happy, harmless creatures, who love not only the murmur of waters and winds and the bird notes from the branches, but also the shepherd's pipe and any plaintive instrument,

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always shun the sportsman, but, while not understanding him, they are drawn to the poet or the man of contemplative mind who in turn is made aware that for him the solitude somehow is peopled indeed.

Returning to the opening idea of this chapter; a complete outlining of our planetary group requires consideration of its seven kingdoms in the following order: the human kingdom; the animal kingdom; the animal nature-spirit kingdom; the vegetable nature-spirit kingdom; the vegetable kingdom; the mineral nature-spirit kingdom and, finally, the mineral kingdom. Supremacy of intellect and will, qualities which in their acquiring have often brought man nigh to shipwreck, make him ruler of our evolution. Nevertheless, from the Cosmic view-point he may have no title to supremacy over the other six kingdoms.

THE ORDER OF MELCHIZEDEK

MOSSES was the master mind of Israel, the leader and lord of the Jewish nation; in truth their Avatar come, as usually happens, at the time of a people's direst need. For his own day and all succeeding ones Moses wrote that Biblical history of the world's beginnings which Masters of high rank declare an interpretation of the Akasic records.

Evidently that interpretation was not for the edification of the modern geologist and physicist and material evolutionist, but first of all for the immediate comprehension and instruction of a people ignorant and dull through centuries of enslavement. Stripped of inter-

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polations and mis-translations, the Mosaic records, like the wisdom of other masters, hold precious kernels untouched by the modern wise ones who deal only with the husk of Pentateuchal truth.

It was Moses and rightfully he that revealed to mankind the name Melchizedek, scarcely more than a name to countless generations since the patriarchal age. Ancient and enigmatic, majestic and lone save for one other in that surrounding of little men, Melchizedek was modern; in one great respect the most modern man of the elder world. Ere some of our major Masters had conquered every defect inherent in certain aspects of their controlling Rays, Melchizedek had received from the great Father of the Light Blue that full initiation which a Planetary Ruler alone can bestow on his earthly representative, that full initiation which wholly dedicates and holds the recipient to his place and use in the planetary, and finally in the Cosmic scheme.

Melchizedek had seen no less a Master than Abram, his polar opposite, obliged to fight against aggressive tribal kings. Also he had seen kings the greatest warring because of that animal passion which hurls brute against brute, but which in man transfers the animus of the jungle and the lair to Earth's fairest places; thus preparing for hell what was intended for heaven. Seeing all this and more, Melchizedek in the hearing of his Father Ray vowed to found a great order dedicated to the bringing about of universal peace.

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In those primitive times the king was largely his own counselor, but then, even as now, to the stubborn and headstrong, emergencies would come. At such times the king deigned to listen, especially if a diplomatic counselor made it appear that his advice was but the bringing out and formulating of what the king knew interiorly to be for the best.

Melchizedek saw that inasmuch as war had origin chiefly with kings, peace also should originate with them. How to get the ear and turn to peace the desire of kings without seeming to influence was a problem delicate and difficult in an age of tyrants and autocrats. Evidently an order having world-peace for its ultimate must be a profoundly secret one for, let it come to light that any counselor is in affiliation, straightway his diplomacy fails with the king who, of all mortals, will not be pliant to another's plans.

As aid to secrecy the Master decided against outward forms of initiation. The several degrees between novitiate and full fellowship should be conferred on more and more interior planes. As the order would in time become universal, Melchizedek initiated for its nucleus the major members of the White Lodge. To those representing the upper triad of principles, initiation was of course wholly a matter of conformity. Not so however, with the major Masters representing the lower quarternary. These were as yet unqualified for the higher degrees. To illustrate: when in his zeal against false gods, the fiery prophet confounded the priests of Baal, and then ordered their wholesale

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slaughter, he still had somewhat to learn of that peace which passeth all understanding, that peace revealed to him at the unexpected climax of the dramatic initiation when, after the fury of elemental forces — so fitly symbolizing certain of his past incarnations and somewhat of his present life — the still, small voice made known to Elijah the pure nature of his Heavenly Ideal, supposedly Jehovah, but really the great planetary Father of the Red Ray.

Having established an abiding nucleus, Melchizedek with wise discrimination chose from among the great of Earth a possible membership of his order. Those skilled in state-craft and at the same time of mild and just views were highly desirable. But, above all others, kings themselves if naturally qualified were selected for future enrollment. For admission to such company a standard of strict morality could not be required. Nevertheless those attaining that standard would be priests of the order, and this regardless of their position among men. All others, however exalted in the world, would be lay members.

Such in brief was the inception of an order supposedly long defunct, but in truth still existing; an order achieving more during the last fifty years than in any other half century of the Christian Era; an order that in the near future will eclipse the brightest past recorded and preserved in the secret archives of a world-wide affiliation.

Were those records accessible, the modern historian searching for motives should be wonderfully aided,

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since a thousand hidden springs of action would be laid bare to his psychology of human progress. He would see that, but for Melchizedek, however foul with plot or smeared with blood of carnage, fouler yet and far more crimson-dyed had been the truthful annals of those outworn days

When Græcia fought and Xerxes failed, or when
The legion spears of cruel Rome could push
Her wide dominion wider far; or when
One ruthless will, one later sword, could turn
All Europe to a reeking slaughter field.

Evidently an order like that here touched upon, would be guided by no such sentimental motto as "Peace at any price." The false peace of the cowed slave should be changed to revolt so that, through liberty and its higher standards of manhood, true peace shall finally be won. So when kings were evil and counselors corrupt, the initiators of the order fired the hearts of men capable of revolutionary leadership. Thus, unknown to his outer self, the pure patriot — but never the mere warrior — received the minor degrees. Hence a fraternity, necessarily restricted at the outset, came to encompass an ever-widening membership.

By all precedent and by Karmic right the founder of the order is its supreme head, whereas the "Prince of Peace" is a priest therein, one however, next in dignity to the High Priest himself. During a certain degree the candidate is admonished to combine the

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wisdom of the serpent with the harmlessness of the dove. From this it would appear that those whom Jesus so charged, ere sending them forth, were by him initiated into that degree.

On the order's lengthy roll, begun with history's dim beginnings and continued to contemporary times, are many names of undimnable renown, kings and queens among them, while many more of lesser worth, as the great world values, are there emblazoned; names of those to whom Melchizedek and his order have signified little indeed. But what matters it? Having found the reward of the peacemaker, the Master desires not renown, but only the perpetuity and growing usefulness of what to him is unspeakably better than any praise from human lips.

INITIATION

HAD we the true Mosaic record, now strangely falsified and amended, it would be obvious that the day and generation of Abram and Melchizedek antedated by thousands of years the period indicated in Genesis. The extreme antiquity of that patriarchal age and the Jewishness of its history appear from the fact that Genesis brings together certain as yet quite imperfect major Masters, claiming them to be of the House of Israel or, as with Ishmael, binding them thereto by ties of blood.

In that remote world-period the benediction "Peace to all beings," originated with Melchizedek and, when

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used by his disciples, it indicated their initiation. His order possessed no outward badge of membership, no passwords and no grips ; neither had it a symbology peculiar to itself ; thus that most ancient of symbols, the circle and its central dot, meant for the order that from its originator and head, Peace would radiate to the ends of the Earth.

It is peculiar that an enduring organization built on a foundation so simple, should be the original incentive of countless others with more or less elaborate ritual and ornate degrees and jealously-guarded signs, countersigns, passwords and handclasps. Masonry, existing in some form since the days of Solomon and the two Hiram, possessed and yet possesses in its symbology a clue to the Ancient Mysteries of India, Persia, Egypt and Greece ; but the idea of pure fraternal unity, that basic idea of all worthy fellowships of both yesterday and to-day, can be traced to an order the most ancient, the most secret, the most enduring of them all.

Initiation as generally understood, originated in the Lesser Mysteries. None of their degrees required the candidate to be in other than normal waking consciousness. Not so with the Greater Mysteries, the lowest degree of which indicated the dividing line between normal and supernormal consciousness. The ancient halls of the Lesser Mysteries are discoverable by the archæologist ; those of the Greater Mysteries will ever defy the pick and the shovel.

Earth's great occult centres alone are suited to those higher initiations in which every disciple must follow

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his Master ; whereas the minor degrees are conferable at minor centres. When Moses received the final initiation his physical body was on Mt. Horeb, a minor centre not suited to that exalted degree, but his inner self was on the height sacred to Jehovah.

When about to receive a high degree, and especially the highest, the disciple, or even the Master, must for the time be severed from every human tie holding him to beings whose interests are to any extent centered on things lower than those to be revealed. Thus only is he strong to force the thin but resisting barrier shutting him from the greater light. This sudden and complete sundering of accustomed relations leaves the candidate as in a void between heaven and earth. A weak soul would shrink back to its old place in the lesser light, but, as if with the energy of despair, the determined candidate forces the barrier and instantly his soul is flooded with the glory of a larger day. Knowledge of that day is his initiation.

Ere such an attainment, Moses must renounce the earthly Promise and sever connection with Israel, then filled with anticipation of entering the land of milk and honey. John the Baptist must become a prisoner close shut from the world. Jesus himself must feel a sudden aloneness, as if forsaken of the Father, ere the inner Light of the Logos could shine upon him.

Death is a minor initiation universal to the race. As the moment approaches, one by one all ties are severed that the soul may better burst the shut door of matter. Afterwards the cherishing of a selfish desire

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holds that door ajar and through it the common light of Earth dulls the brighter hues beyond.

When by initiation a Master enters fully into the consciousness of a higher plane, he dies to the petty interests of the lower. Still alive in the midst of things outgrown, he labors thereafter to enlighten and uplift. So the ordinary man by overcoming a vice is initiated into its opposite virtue that for it he may labor perhaps more effectively than one never needing his experience.

After all, initiation is but the passing from a lesser to a larger light. As powerful emphasizeers of that change, ritual and ceremony have been endorsed and recommended and practiced by the highest authorities; and yet, stripped of every accessory—as in the Order of Melchizedek—initiation is nevertheless all that the word indicates.

PEACE

LIKE the words love, wisdom, power, the word peace is one of graduated meanings. Those brief intervals, in the geological ages of the cooling globe, when quiet succeeded fiery upheaval, might be called the first intimations of world-peace. Among aboriginal savages every brief stay of strife between tribe and tribe accords with their notion of peaceful times. The historic Roman world-peace inaugurated by Augustus Cæsar was based on nothing worthier than the prudential policy of an overgrowing world-power. By real standards such peace is one of appearance only. True peace is not the lull of exhausted

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war, nor is it a mere expedient, but rather is it a mature and healthful growth flowering white with innocence, or bearing fruit without blemish.

True peace and its approximations are occultly related to the number seven; whereas creative activity is indicated by the first five digits and synthesized by the number six. So is it in the occult Mosaic allegory of creation, and so we find it in the constitution of man, the little world. So again in the White Lodge of the Elder Brothers of the human race where Melchizedek, the seventh, is rightly the High Priest of perfecting and perfected peace.

This Master is the great specialist in Karmic Law; but every master of the seven has his specialty; for instance, Cosmic Evolution; Sex in its widest meaning; or some other large matter. Melchizedek saw beyond the peace of nations and communities and families, that supreme desideratum, the peace of man with himself, that inmost peace which passeth all understanding. This peace is that altogether harmonious relation — each to the other — of man's six active principles, because of which the tangled skein of Karmic threads is untangled, and that of the individual is separated from the mass of racial, national, community and family threads so that it stretches a single strand of divers colors, each color an incarnation in the age-long series.

As to the method by which the enlightened Seer separates the strands, the procedure is indeed simple. Every strand is known by its characteristic color;

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besides it is insulated in a manner comparable to that of a strand in some huge cable ; personal will being in this case the insulator. But the real truth of the matter is that the tangled skein of human lives is so in appearance only, for the most intricate mixings of life are, for man's necessary experience, illusory aspects of a Reality which in itself can never be otherwise than harmonious, and therefore unentangled. Hence the reading of one's past lives is but the reading of what to the disillusioned Seer, centered in the calm of truth, is as easy as the printed page.

As the High Priest of universal peace, Melchizedek, Master of the light blue Ray, is privileged to know not only the unified past, present and future of the race, but also to discern the possibilities of peace dormant or awakened in its every unit. As above said, peace is closely related to the number seven ; not the Roman peace of Augustus and his successors during whose reign the blood of the Christian martyrs flowed in the amphitheatres of the Empire, but that peace which exists for the universal good as does Love, or Wisdom, or any other Divine Attribute.

A world-peace in many ways ideal cannot obtain on this planet before the inception of the seventh sub-race of our fifth root-race, whereas the nucleus of the sixth sub-race is just forming. Universal disarmament in its full sense is a mighty stride toward peace, one to be achieved only by the seventh sub-race ; but between international and individual peace many such strides must then be taken.

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Individual peace being the consummation of individual effort along all lines, not even the seventh sub-race of the sixth root-race can attain to a realization of world-peace deeper than what now appears in the closest intimacies of man with his neighbors. Nothing short of the seventh root-race, culminating in its seventh sub-race, can unify the outward peace of man with that of his inmost being which, not till then, enters into the neighboring of man with man.

Every master of the White Lodge has his appropriate number indicating his special cycle of activity in the unfolding geometrical, planetary and cosmic process. Hence the seventh sub-race of this and the succeeding root-race, and the entire period of the seventh root-race, are under the administration of the Master of their appropriate Solar Ray; whereas the sixth sub-race of the fifth, and almost the entire cycle of the sixth root-race are sacred to the activities of the Christos incarnate in the Avatas of those periods.

DEATH

IF water, olive oil and gasoline are poured into a vessel, they arrange themselves in three layers according to their specific gravity. If now the lightest of these, the gasoline, be agitated, it still remains apart from the others; but should the olive oil at the same time be stirred, the two mix in a seeming one. Let now the water be stirred and the activity of all three causes a general mixing.

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These three fluids well illustrate that Pauline division, body, soul, spirit. The spirit is constantly in motion, likewise the soul; thus the two are seemingly one. During man's physical life, the body's central dynamo forces the blood to every part. Thus he resembles the agitated water which, because holding within itself the other two fluids, is a temporary trinity, a three in one.

With this illustration in mind let us turn to the more particularized and satisfactory seven-fold division of human principles; that which corresponds with the seven Spirits of God mentioned in Revelations. We must now suppose seven fluids of less and less specific gravity. Let water represent the physical body; a lighter fluid the Astral body, and so on. While the physical heart circulates the physical blood, the seven are one. When that heart ceases and the blood stagnates, at once the active six lighter principles begin to withdraw from it, first severing one by one the seven or forty-nine magnetic ties which hold them, but by no means rigidly, to the major and minor centres of that body. The last severed is that chief tie which holds them to the physical heart.

When upon the Astral plane the Astral heart ceases and the Astral blood stagnates, at once the active five withdraw from the Astral body, first severing, in like manner as before, all magnetic ties including that of the Astral heart. In the human species the higher triad has attained to permanent activity; therefore is it always three in one. Hence death is ended for the

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posthumous entity once he reaches the higher Manasic plane.

The separative process in man corresponds to the dissolution of a planetary chain. When the central fire of the Moon's physical body was quenched, that body became a corpse from which the evolved and therefore always active six Lunar principles, from the Astral upward, withdrew by the law of specific gravity, first, however, severing the magnetic ties binding them to the physical Moon. A certain residuum of those Lunar principles was brought here by the incoming host of six-fold Pitris.

When on this planet the highest physical globe of the four connected therewith has attained to the pure golden orange, and the great Orange evolution of our humanity is completed, this radiant seven-fold planetary chain will sever all magnetic ties between itself and the lower globes of our complete tenary chain. If endowed with telescopic vision, an observer on the outer planets, looking upon the three-fold residuum of this world, would afterward behold a death more complete than that of the four-fold physical Moon.

THE CONSCIOUSNESS OF A MASTER

WHEN first manifesting in our humanity, that aspect of Atma-Buddhi-Manas called the Venus trinity, was, in interior construction, quite simple if compared with the complicated physical mechanism of man as he now is. Before its conjunction with

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Buddhi in the descent from the Jupiter evolution, Atma was the simplest principle of man's higher triad. Capable of completeness on its own plane, it nevertheless possessed no organs for the purpose of uniting self-consciously with lower principles and planes.

For a like reason Buddhi could unite self-consciously with nothing below itself; higher Manas with nothing below itself. Finally, the six-fold Lunar Pitris could contact knowingly neither plane nor principle below the Astral. Desiring so to do they were drawn by that desire to the simple physical beings proper to this planet; beings possessing organs wherewith to contact physical matter and nothing more. Receiving from these beings, the Lunar Pitris in turn imparted. Thus, ere the incoming of the Venus trinity or higher egos, physical man was conjoined, though very incompletely, to his six higher principles.

At its advent on this planet, the Venus trinity could unite with nothing lower than the human Kama-Manas which therefore became the bridge between the earthly and the spiritual man. The Atma of the Venus trinity long ago developed the organs and magnetic centres of both Buddhi and higher Manas. The interior construction of all three is quite similar, save that in each the organs peculiar to its principle and plane are the most perfect.

The great office of our physical evolution is to duplicate on higher planes the physical organs uniting mankind to the physical world. The human generative system being provisional and intermediate rather

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than permanent, it follows that in the higher bodies it is represented by the bi-sexual creative powers. The chaste and temperate man and woman, but especially the celibate who, emulating St. Paul, is so from pure and wise choice, is uniting the creative powers of the Venus triad with those of the lower quaternary.

With good representatives of the race, Atma-Buddhi-Manas are not merely bi-sexual. These principles have progressed appreciably toward that balance of positive and negative which is the ideal for each, and which, when found, is all powerful on the three higher planes of our planetary system. With high representative men and women, Kama-Manas, while still somewhat under the sway of sex, is striving toward that ideal balance which indicates the beginning of the true bi-sexual condition. With a higher type a similar condition obtains on the Kamic plane. With a type yet higher the Astral plane has been reached.

A Master perfected as far as our present human and planetary development permits, is one in whom the physical body — that most dense and unpliant of the seven — has attained the true bi-sexual condition in its progress toward that perfect balance which gives its owner full dominion not only over itself, but also over the higher of those aspects of matter which constitute the base of our seven-fold chain.

During incarnation a perfected Master would possess seven vehicles interiorly alike; hence the seven planetary chains would be seven open books wherein he could read at will. The physical relinquished, upon

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the Astral plane a six-fold Nirmānakāya body holds a Master *en rapport* with the six-fold planetary scheme ; hence throughout his future incarnations such a one, if so inclined, would gravitate between the physical and the Astral planes only.

When he is in the world and visible to men, the perfect Master's influence and authority are seven-fold. Evidently he then is more comprehensively useful and powerful than when a discarnate six-fold being. To our dull, unimaginative humanity the visible and the invisible presence of a Master differ greatly, however close the contact of the invisible. For this reason, if for no other, he must from time to time don the physical and become flesh. Finally, the least disciple can begin in himself that purification and uplifting of the matter of the human body and of the globe which will enable his Master to remain permanently upon the physical plane.

THE ELEVEN FIRES

THE normal condition of all substance is the fiery one. Thus the Sun is in normal condition. Once fiery, and destined to return to fire, our seven-fold planetary chain is now in the intermediate cool condition which, with respect to the three lowest material divisions of its complete ten-fold structure, precedes that outbreak of gross fire in turn to precede death.

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In the early rounds of our chain the crude, fiery state of the planetary principles corresponded to the crude condition of seven-principled humanity. Hence crude fire was the normal habitat of the world's primeval race. As the planet progresses from the crude, fiery condition through the cool condition toward the pure, fiery one, evolving humanity adapts itself to the change with the result that physical fire disintegrates the physical body as now constituted.

Should the original, crude Astral fire now contact the Astral body, that too would be disintegrated. This result would obtain if the other five human principles each contacted the original crude fire of its planetary plane. On the other hand, should the seven as yet imperfect human principles contact the pure fire of the seventh round, all but the physical might survive the ordeal, but the purification would indeed be a trying one.

The seven fires in man and their correspondents in the planetary chain are peculiar in that each is perceptibly operative on its own plane only. The fire that consumes the physical body leaves the Astral intact. A fire destructive to the Astral body might leave the Kamic body unharmed, and so on. The lowest division of both the Astral and the Kamic planes still retains somewhat of its original crude fire condition, and thither certain discarnate beings naturally gravitate. Hence the idea of hell common to all peoples. But have we not shown that a state of existence natural to a being cannot be distressful to it? Moreover,

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in respect to certain of its principles such a being was already in that infernal condition prior to quitting the physical body.

As the bony skeleton of man now incorporates certain elements peculiar to the lower globes of the ten-fold system, so, the physical expression of ordinary fire, while permeated by the six higher planetary fires, incorporates the three crude ones proper to the ten-fold chain. In the refining of human and planetary fires to occur in the seventh round, the three lower fires will separate from the bony frame of the human body and also from the planetary fires as now constituted. After this separation these lower will become extinct, but, before complete pralaya, their better elements will gravitate to the outer planets.

To physical sense the interstellar regions are frigid with a temperature below that of liquid air, while beyond the telescopic Stars—the growing manifested universe being limited—extends the immeasurable emptiness of as yet unpeopled night. So much for human limitations! Mankind has developed no sense wherewith to perceive that one positive and universal kindler of every flaming Sun, the Eleventh Fire wherein all Constellations and Stars sweep and circle perhaps unconcerned as some Astral entity in the midst of a burning city.

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MATERIAL CIVILIZATION

THE writings of H. P. Blavatsky and the Masters affiliated with her, touch upon great but now obliterated material civilizations, prehistoric as the world knows history. These civilizations, coupled with what the historic period reveals of the fallen and crumbled, induce in many theosophists the belief that material civilization will always contain self-destructive elements.

The idealist of to-day laments the selfish and worldly view of very many who either build or occupy that which fills them with pride and the poor with envy. The idealist also laments that widening separateness of classes which stigmatizes a supposedly democratic land. The true occultist, inevitably an idealist, would himself have many misgivings were it not that in his wide and deep survey of high-directed cyclic progress, he discovers that at the bounds of permitted separation, now apparently reached, the drawing in toward unification must begin.

As the gross and gigantic physical bodies of the Atlanteans were nevertheless the base and synthesizer of the human principals, so the gross material Atlantean civilization, requiring outward expression in the cyclopean and crudely-built, nevertheless contained the imperfect all of what has since developed into modern art and science.

The Atlantean builders were followed by the Egyp-

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tians who reared less hugely, but with more of symmetry and finish. Then came the Greeks, creating the proportionate and graceful at the expense of variety, utility and life; then the Roman period closed the four ancient orders. The temples and palaces of olden days are superceded by our great cathedrals and secular structures, while the hanging gardens of Babylon, planted but to please a queen, give way to the beautified public parks of European capitals, and those of our own metropolitan cities. Among the externals of all ages, the modern is but the outward of our present material civilization, the contour and symmetry of its physical body which in some interior parts may be both malformed and corrupt.

The Christian concept of the New Jerusalem is built on a material base of opulent splendor and towering magnificence; nor would any other concept seem adequate. Every attempt to quite disconnect the material base from our idea of a thing is futile. For instance, the thing must be given a form, one derived from our apprehension of the physical environment. Lift the conception to the seventh or so-called formless plane and we have but etherialized the form. Much that is said concerning the "formless" condition of being is mere jugglery with words. Formlessness is in fact the group-soul condition in which forms are merged but not obliterated, for obliteration of form is complete loss of identity. One great object of man's advent on this planet was the acquisition of a new conception of form; a conception perhaps to be

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enlarged, but certainly never to be abandoned. But we digress.

While our modern civilization, both in its material and higher aspects, is greatly in advance of the Græco-Roman one, it still contains certain self-destructive elements. Therefore must it suffer the fate of every predecessor. Seeking to perfect its basic body, future civilizations will build and embellish perhaps in richer and vaster way than has any thus far existing.

Choosing the pyramidal form as the most enduring, the adept kings of Egypt erected those material structures which, if saved from the vandal hand of man, would connect the ancient civilization with that of a time when Egypt shall be great with a surpassing greatness, and the sandy Sahara and every waste place shall blossom in the universal garden of the world. In that millennial age a universal civilization shall rise wherein labor and recreation are justly balanced and every unit perceives his duty and indebtedness to the whole. That civilization shall be one of universal material well-being; the magnificence of cities, the prosperity of towns, the calm restfulness of hamlets and the fruitfulness of unfenced fields. In that civilization the rich shall not idle, nor covet, nor hoard, nor lavish on themselves, neither shall the poor clamor for bread, for, having discovered her hidden resources, her available bounty, mankind has also discovered that with wise foresight the mother whom we call Nature has provided for her countless brood.

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JOY

IF of penetrating vision, the endowed artist looking beneath the exterior of world life, knows in himself an interior joy, a high serenity, a sense of dedication to the truth that never the heart of things has lost its joy and sweetness. Of this mind is born that creative impulse called inspiration. Therefore does his canvas glow with a world-color and pulse with a world-life that makes mere imitation falsely cold and dead.

Because of inspiration similarly born, the poet reproduces those joyful expressions of Nature, the toss and dash of oceans, the headlong torrent of Niagaras, the majestic sweep of Amazons, the unfetterable gales and even the delicate touch of zephyrs clouding not the mirrored mountain in the valley lake. Like his brothers in art, the musician, piercing the outward of life, discovers in the world and in himself an interior joy, a serene ideal of form and harmonic sequence which his genius must externalize.

Of the unquenchable Spirit, that central fire in man and in the universe, the Hindu sages said that it sees and therefore it rejoices. Searching for truth the formulators of mediæval theology rarely discovered real joy save as apart from the sin-blighted world; but with more intuition the great painters of the Renaissance shed celestial light and joy upon their landscape and central figures. There it flooded the features of their Madonnas, or it radiated from the person of the Holy Child.

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Like the other fine arts, music more or less adequately interprets both the seen and the unseen. Of the great musical composers of the classical period, Haydn most fully interpreted the pure joys of the heaven world. Human sorrow is well-nigh absent from his works. Hence his limitations. On the other hand, Tschaiakovsky, that type of the modern, allows the sorrowful and the tragic too great preponderance. By rarely rising above these he also betrays his limitations.

Whensoever breaking from the thrall of a gloomy theology, mediæval Art attained the serene vision. Now that theology is reaching a hopeful, almost joyous survey, the fine arts are exploring not only the tragic, but even the pathological. Let us discover the meaning of the paradox. At the goal of every serious and thorough search for attainable truth, joy is to meet the seeker. Now there is an evolution of joy and of capacity to enjoy. The joy of an angel, or even an archangel, created pure and thereafter environed by purity, is a holy but nevertheless limited one.

The manifold sorrows and heart-breaks of this world contain each a seed of joy yet to germinate. The blending of heavenly joy with that which this poor maligned Earth has contributed, and in ever-increasing quantity shall contribute, is to eventuate in joy vastly richer and more comprehensive than otherwise possible.

That the elder artist-revealers of heavenly joy saw little more than its original and positive aspect is a fact which, if not grasped as a philosophic truth by the modern artist, is at least known intuitively by him.

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Understanding of what the modern arts largely reveal, to wit, the very reverse of heavenly joy, is preparation necessary to knowledge of that comprehensive joy which is compounded of pure heavenly bliss and transmuted earthly sorrow. Thus modern art occupies the necessary intermediate position in that interpretation of life and progress which is the true object of all art; an interpretation as yet unaccomplished.

The general belief that to those whose earthly lives are easy and pleasurable, something will be lacking in the life to come, agrees with our exposition. With this class there is no widening and deepening of capacity to enjoy the worthiest; these therefore cannot enter into the fulness prepared for the passer through fiery trials.

The greatest joy attainable, both here and hereafter, is said to be that of service. Now while capacity to serve differs vastly in degree since one may raise a fellow being, while another may uplift a planet; and while by analogy the joy of service is commensurate with the service, still there is no injustice in this difference of joy, because capacity for great service is acquired only by the doing of countless small acts of self-sacrificing charity. Of the "Man of Sorrows" we know the griefs, but of his compensating joys the world wots not.

Overtaken by calamity, many a man is withheld from self-destruction by hope of something better here, or dread of something worse hereafter. Were not the joy of knowledge centered in the human heart, that

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joy could never manifest outwardly as hope. If absolutely without hope, physical man would lose his personal "will to live," and so die from off the face of the Earth. Were it not for heart-certainty, man's Spiritual Will would relax its grasp and control, thus allowing his higher principles to separate and perhaps disintegrate. What is true of man is equally so of this planet and of every sphere in the universal heavens.

Heavenly perception of color and sound is no doubt delicate enough to distinguish minute gradations unknown to as yet crude physical sense; but additional range of lower octaves is the special contribution of this physical plane to the total. In an attempt to distinguish between earth life and that of higher spheres, this fact is of extreme significance. The heavenly life must come to include the special contribution of physical life experience and in so doing approach the earthly. Meanwhile the earthly is growing heavenward. Some day the two shall meet and blend in that second Eden wherein the limited joys of our first parents shall be deepened and widened by the transmuted all of pain and sorrow which ages of travail shall have brought forth.

GREAT AND SMALL

THE astronomer deals with distances which figures only indicate; appalling distances not to be grasped by the physical brain. He computes the miles to the Moon, the Sun, the nearest fixed Star, and so on to the sidereal system. Finally he guesses

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roughly as to the light-years separating our speck of earth from the nebulous clusters of the Galaxy. Looking afar the astronomer marvels at distance, immensity, and order, while the microscopist, looking at the very near, wonders at the perfection and arrangement of the infinitesimal.

Both the astronomer and the microscopist are earnest and valuable workers in no degree to be discounted by the occultist who nevertheless knows that the words near, far, great, small, but indicate the limitations of man the observer as at present constituted. Whatsoever directly concerns man seems close at hand. This physical globe, the ground we tread, the oceans we navigate, the breathed air, all are very near. Yonder Moon once seemed as near. Having done with our Moon life, we have put that dead planet some hundreds of thousands of miles away.

So with the other five planets. When in our downward evolution human consciousness was centered on a certain principle, the planetary representative of that principle was indeed near. As a negative aspect of the Great All, man the monad is beginningless, but at his advent in our solar scheme the Sun was his birthplace. Soon he put away the Sun that, contacting the planets and their principles, he might acquire; and finally return prepared to understand and appreciate and utilize his birthright. Beyond our Sun are countless others that little concern man; so we have put them from us in the spacial deeps. Some day we shall draw them nearer.

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A friend leaves us, or a loved one. We deem him far away; oceans intervene, or that narrow intangible line seemingly wider than all oceans. Then suddenly in dream the accustomed viewpoint is lost and we hold it no miracle that the so-called absent and the so-called dead are with us as of old. What is known as death is a supreme and concerted effort of man's principles — first the Astral and then in turn the others up to the higher Triad — to put away lower conditions and planes.

Should the attempt be wholly successful, the physical plane recedes and disappears, and the Astral plane approaches and contacts the Astral body. In turn the Astral body and plane are put away and by power of Kamic consciousness the next plane is made to appear. The process is repeated until the higher Manasic plane is contacted. We are endeavoring to show that mind according to its condition is the maker of great and small, far and near. To the Kosmic Builders, the manifest universe is only large and complex, whereas to man it is of well-nigh infinite magnitude and variety.

Of the microscopic world we have intimated that the little exhibits the finish of the large. A being functioning on the Astral plane would disagree with physical man's idea of the small, for to Astral sight our little seems large enough. On the other hand, the Astral man has his infinitesimal which in every part can be examined by a being possessing more interior vision.

From all this it appears that what is telescopic to

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one order of mind is but large to another, and what is microscopic to one condition of mankind is ample to another. Is there then an absolute standard wherewith to measure great and small, or far and near? In the mind of the Solar Logos there must be a partial standard and in the mind of the Kosmic Logos a much more adequate one. Great and small, far and near, appertain to that mystery of the Unmanifest the "Everlasting Here;" hence they quite transcend the capacity or human mind as at present constituted.

THE LANGUAGE OF INNER SPHERES

WERE the human mind capable of exploring the deepest mysteries of sound and color and resulting form, or even the mystery of any one of this universal trinity, creation would become an open book of readable chapters.

If seeking a first clue to the language of interior spheres, the student of the occult is referred to the book, "Special Teachings from the Arcane Science." In the chapter, "The Planetary Process," the simple and primary nature of the Jupiter evolution is briefly shown, as also the process whereby the Jupiter beings contact seven shades of their planetary color, the Light Blue. In the teaching immediately preceding this it was shown that such distinctions as great and small originate and end in the limited conception of limited beings. It is for us now to say that in respect to sound, high and low have like origin and end.

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For the Jupiter beings, perception of sound is measured by what we call an octave; one subdivided into very many minute octaves. While by no means high to these beings, the lowest note of the series is yet far too acute for human ears. So the Light Blue normal to the Jupiter beings is equally beyond man's clearest vision. Furthermore, the planetary octave of Jupiter is one of sound-color, since every sound is seen and every color is heard.

Sound-color is the language of that most ethereal of planetary evolutions; a sweetest vowel language without consonants and contrasting minors; a language of unvaried color and sameness of sound; in short, a deficient language. All this from our viewpoint; still that language is eminently adapted to its one purpose, namely, expression of unvaried assent to truth as imparted by the Solar Hierarchy ruling the planet.

In the above is a clue to the sound-color language of the Mercurians, those dual beings who combine a secondary state of Jovian Atma with a primary one of Mercurian Buddhi. Losing both the highest notes of the Jovian tone-color octave and a keen sense of its lower divisions, these beings are compensated with an octave of sound-color beneath the other. In its lower notes this Mercurian octave emits at times a quality of sound less sweet, a hue of color less pure. Thus is indicated a possibility of difference not before suspected. The sound-color vowel-language of the Mercurians, while expressing assent to truth as taught by their Solar Hierarchy, also expresses a somewhat

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imperfect Jovian view. The inevitable slight clashing of views is indicated by the coarser notes and duller colors.

The Venus scheme adds an octave of sound-color below that proper to Mercury. This at the expense of exquisite perception of sound-color in the higher octaves. In the lower half of the Venus octave appears the first consonant sound, the first unduly accentuated color. Heard from a lower planet, all sound above that consonant would merge in a single delicate note; seen, all color would be but one pure shining. That consonant and that peculiar color indicates the beginning of divergence before only hinted at. They signify that truth may be three-sided. So, when the Jupiter, the Mercury, and the Venus views are commingled, their language expression is no longer simple.

Moreover, that single consonant means that henceforth in the downward evolution, vowel assent is more and more to be interrupted by consonant dissent. Because of this, the unity of beings is gradually to become disrupted. Individuality will however be the compensation, and concretion of individuality is one great object of the cosmic scheme.

Descending the octave proper to the Saturnian evolution, we find consonants frequently varying the smoothness of vowels. Language has come to be the vehicle of complex ideas and varied views. Truth is now four-sided, for the triangle is outgrown. Separative influences are abroad; the individual is more

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apart from his fellows, and with this separateness the searcher for truth lacks the momentum and force of unified minds. Thus begins the illusion of separateness.

Forasmuch as the ear can not now hear what the eye sees, namely, the higher colors of the Venus scale; neither can the eye see what the ear hears, to wit, the lower divisions of the Saturnian scale; specialization of the organs of hearing and sight is at hand. This happens in the octave proper to Mars. Thus the organism becomes somewhat more complex, and complexity is a step toward that cosmic ideal, complexity in unity.

Having but one sense, the Jupiter beings naturally have but one group of ideas and a language limited to their utterance. In the downward evolution of spheres, language gradually enlarges to express each new group of ideas; but with the divorce of hearing and sight comes apace a novel group. Now the desire of beings is downward rather than upward. Hence language is the garment of thoughts many of which are not unfamiliar to mankind.

The Lunar evolution specialized the sense and organs of smell. That evolution being an Astral one, the Lunar body was nourished by odors. This specialization gave rise to a new group of ideas peculiar to the Lunar octave. Thus the Lunar language came to be the most complex of the six touched upon. The language of Jupiter is common to its race, and the same is true of the Mercurian language, but the consonant

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in the Venus sound-color scale marks the beginning of separate tongues. The several consonants in the Saturn scale show the extent to which language has deviated from a common speech. Eventually the Lunar tongues foreshowed that earthly variety for which Babel is said to be alone responsible.

The physical Earth's octave of sound, and its seemingly soundless octave of color, are those perceived by physical man. The modern musician has divided a portion of the octave of sound into seven, and subdivided these in various ways. Every sound and every color would appeal to man's five senses were certain of these senses of perfected keenness. Since the physical body is nourished and maintained by material foods, the specialized sense of taste is this planet's contribution to the five. Because of this sense, a before unknown group of ideas comes into Earth's octave of sound and of color, that flexible material from which the Protean vesture of thought is shaped. Lastly, differentiation of sex gave to the human race, to be expressed in language, a group of ideas wholly novel in our Solar system.

Having discovered the origin and determined the nature of language on the chief evolutionary planes or globes of each planet, to wit, the highest plane of Jupiter, and of the others, in downward series, the successively lower planes to the physical plane of this Earth, we shall now indicate the nature of language in our planetary chain from the Astral upward.

As already said, the Lunar evolution was at bottom

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an Astral one; hence its language held no hint of physical experience. But Astral man has worn the garment of flesh and his language betrays the fact even when between incarnations he himself comes to regard earth life as something once dreamed and only dreamed. The written language of our Astral plane is one of symbols, and the speech of our higher planes, like that of corresponding planes of other planets, more and more tends to the symbolic as the highest planes are approached. That the exposition may be lucid, we shall now reveal the real significance of symbolism.

Inhaled air reaches the lungs, but the successively finer ethers in breath penetrate more and more to every part of the corresponding bodies of seven-fold man. The finer ethers in his exhaled breath have each duplicated the form and internal structure of the bodies penetrated by it. Normally, speech is the utterance of what one actually thinks. Language is moulded speech. The ethers exhaled in the speech of the truthful and the untruthful duplicate the interior bodies as affected by actual motive. Thus every idea emanated with the speech, or even the thought has a distinguishing form. The symbology of the Astral plane represents the expressed ideas of Astral beings.

Entering those higher planes where, as in the corresponding ones of other planets, the sound-color languages obtain, we find the verification of this explanation of symbolism, for the uttered syllable, or word, or even the externalized thought, has now its

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visible color and form. The speech breath of physical man coming only from his lungs is not a duplication of himself; hence his speech and his thought may differ. But on higher and higher planes of our planetary chain, speech-breath, or thought during breath, emanates more and more from all parts of the ethereal body, and cannot falsify the inward belief. That spiritual man cannot shape his utterance into a lie, Swedenborg discovered without perceiving the true cause.

In conclusion : the philologist has for instance traced the Indo-European languages to a common parent language now extinct; but the occultist tracing origins goes vastly further, even to the sound-color languages of other planets. Moreover, he knows that the shaping and the finished form of any language of any planet, like the shaping and the finished form of any user of language, depends upon the quality of sound and color employed in the shaping and finishing.

DISCARNATE BODIES

AS the human skeleton holds in shape the flesh of the physical body, so, as if a skeleton, that body as a whole supports intact the tenuous but fluid Astral body and the more and more ethereal bodies. What then is the condition of the Astral if deprived of its solid stay?

To begin with, the integrity, the conserving self-hood of a body, is determined by its characteristic principle;

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one most pronounced if a being is functioning on the plane of that principle. When the race was more immersed in matter, the average material body was much larger and stronger. So there were giants in those days. A dominating personal will gives to the discarnate Astral both elasticity and cohesion despite of great fluidity. Thus is it enabled to dispense with the physical. Will is a great strengthener of bodies. Personal will permeates the lower quaternary and its effects remain when the Astral is discarded.

Since the black magician has cultivated personal will at the expense of Spiritual Will and its vehicle, his seeming gain is a vital Astral body wherein for centuries he lives upon the Astral plane. If of inadequate personal will, a discarnate being suffers great shrinkage of the Astral, because in density must be found the stamina which adequate personal will would give.

During life if a being cultivate the lower Kamic nature, his discarnate existence in the corresponding Kamic body must be a protracted one; besides that body is vitalized and made persistent at the expense of its polar opposite, the Buddhic body. So the selfish, calculating, coldly intellectual man develops a Kama-Manasic body which in his discarnate period holds him long from a Devachan beginning with the lowest consciousness of the higher Manasic body.

The discarnate black magician fears for his future, knowing, as never while on Earth, that, from lack of Spiritual Will, his higher bodies have shrunk enormously, or else have become weak, flabby and charac-

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terless. To preserve his only real possession, the Astral and Kamic bodies, he becomes a vampire, in fact a practicer of various infernal arts which but defers a catastrophe worse for the waiting.

Acting according to his light, the spiritually inclined man during life has subordinated personal to Spiritual Will; hence he desires not, neither does his discarnate Astral permit more than a brief sojourn on the Astral plane. Having made Kama secondary to Buddhi, he lingers not in the sphere of red desire. Seeking the higher vision he has turned from material conceptions and interests; hence the Dark Blue early draws him from all that the Kama-Manasic plane can offer. Probably he will yet ascend to a brief experience in the highest Devachanic regions.

On the other hand, a Master of Wisdom has discovered and ever exemplifies in himself, that while in the vast procedure of the Kosmic scheme some things are subordinate to others, yet, in the final perfection, all things shall have been equalized. Having found a fair though not an absolute balance of his every power and principle, such a Master, if discarnate and awaiting rebirth, abides on the Astral plane, but with a consciousness of all other planes not possible to ordinary men even when functioning upon them. Knowing every plane of our planet, both as it is and as it shall be, such a Master finds his Nirvânâ of service on the four lower divisions of the seven peculiar to this world-scheme of evolution.

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THE PRALAYA AND REJUVENATION OF PLANETS

THAT huge seven-fold being which ensouls our seven-fold planet and which is known as the "Spirit of the Earth" or the "Earth entity," will be perfected in seven incarnations, some of them not yet entered upon. The usual teaching that the Moon entity has incarnated as that of our planet, is not the one now to be given.

To begin with: for every planet there are two entities; one positive and male, the other negative and female. Of these two, the negative entity is by far the less developed. Moreover, it cannot be perfected during the life-cycle of our Solar system; but in a grander system wherein the female is to be the positive power, it will develop positive female characteristics. Even as the Moon evolution, the masculine Moon entity was six-fold. The lowest or Astral principle of the Moon then contacted the physical Moon now in pralaya like its informing female entity. As for the male principle, that is in Devachan; in other words, in a certain way it is united with and negative to the more positive Astral principle of the great male Solar entity, who will be perfected during the life period of the Solar orb; a life period without pralaya during the continuance of the planetary systems.

Of the entities ensouling the other nine planets, some are more progressed than others; but in no respect can any of these compare with the male Solar

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entity whose negative and female companion will be perfected in Solar systems yet to be.

The view of creation peculiar to these unique male beings is so unlike that of any humanity of any sphere in our system that understanding of the excellence toward which they unitedly move is perhaps impossible. A teaching exists to the effect that while as yet of low intelligence compared with that of their humanities, these entities are destined to surpass in certain respects the highest rulers of their most evolved races. Thus in its way the Solar Titan will surpass the ten rulers of the ten Hierarchies of the Solar Logos.

It is the purpose of Divine Wisdom that every unit of every evolution of our Solar scheme come eventually into common possession. Hence one office of the great positive planetary entities, and their ruler the positive Solar entity, is eventually to communicate their peculiar attainments to the humanities or Hierarchies proper to each. These in turn will communicate; hence resulting Wisdom shall be full; also many-sided even as that symbol of perfection the circle, itself a succession of minute angles.

We have said that the positive Moon entity is in his Devachan. This means that, his subjective cycle closed, he will descend to his physical body of old. Simultaneously the female Moon entity is to awaken. Then will Soma be a living seven-fold globe-chain prepared for the inception of an Astral humanity surpassing every predecessor.

In the Moon's earlier evolutionary period, its four-

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fold physical globe, the body of the negative Lunar entity, was of larger girth than now; but certain finer material elements were brought to our planet with that great efflux of Lunar pitris beginning with our first planetary round. Besides, certain other elements have passed down to the outer planets. As for the residuum, it contracted apace with the cessation of the central material fires.

Our own four-fold physical planet, once larger than now, has likewise suffered loss. In past evolutionary periods Earth's perfected humanities, when uniting with their Solar Hierarchy, have taken much of purified finer material. At the close of the present period, Earth's contracted shell may become the satellite of the rekindled Moon.

THE DIMENSIONS OF TIME

APPROACHING the mystery of Time, eventually we come into a presence where the bowed head, the bended knee and the bared feet are indeed fitting. The mystery of Time is that of the Universe and its highest governing Intelligence. Moreover, the solution of that mystery will make the solver equal to and probably one with the original Knower.

As apprehended in our Solar System, Time is three dimensional, whereas the synthesis of every dimension or aspect of Time is the seventh, the Everlasting Now. Because he holds the past by means of tradition, recorded history and retentive memory, and because

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of his larger, deeper and clearer forecast of what is to be, man, in the midst of a present more crowded and preoccupying than ever before, is progressing somewhat toward necessary unification of past, present and future.

Owing to the basic, universal and unvarying Law of Compensation, the one-principled beings of the Jupiter evolution are well-nigh perfected in that principle. Between them and Truth, as understood and imparted by their Solar Hierarchy, only a thin veil is drawn. Hence, in respect to the oneness of its first three dimensions, Time is perceived and attained to by the Jovian beings. Since these beings are of but one principle, their past, present and future are limited by and to that principle. From the viewpoint of imperfect but complex beings like ourselves, every moment of their unified Time is wholly alike. Judged by our standard of variety, its division or its unity would seem to matter little. In fact, we might say that Jupiter Time is virtually of one dimension.

Those merely physical creatures, the embryonic humanity proper to our planet, lived in strictly one-dimensional Time. To beings destitute of memory and foresight every moment is virtually a new existence. Such was the life of our remote progenitors until the incarnating Lunar pitris gave them memory that henceforth they might live in Time of two dimensions. Even then were our fathers far from their destiny, since the forward look is necessary as the backward. Of forecast hope is born and high desire, parents in turn of

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all that makes the goodly here and the better hereafter. So to this wishable consummation descended next those finishers of half-fashioned humanity, the higher Egos.

In their bright planet, their radiant Venus world, the three Time dimensions, though not approaching the unity peculiar to the Jupiter scheme, had, as compensation, attained a variety of content adapted to the present and future needs of a world heretofore without a promise, without a hope. And what is hope in man if not the Ego's knowledge of reality existing in the unified trinity of past, present and future? In our complex seven-fold world, where the physical plane bears the impress of every other, the past of the human race is so vastly varied, the present so crowded and the future so grand with promise of things as yet unmatchable, that unification of the three dimensions of Time is a problem and a process far exceeding those of the higher planets.

From the Planetary Rulers and the Higher Kumaras, our Masters have learned that the Sun, the central life of our system, is now in his third incarnation; each of which was preceded first by disintegration and then by reconstruction of every planetary and solar residuum combined with certain residuums from dead systems drawn to a common center of contact and combustion. The first incarnation of our Solar System evolved for its humanities and minor creatures, and even its ruling Hierarchies, a perception of but one dimension of Time, the present.

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The second incarnation evolved and finally unified the dual perception of present and past. This third incarnation has evolved those three perceptions, past, present, future, and will yet unify them for all humanity and perhaps for every creature.

Our Solar Logos alone sees the fourth dimension of Time, but seeing as through a veil, can only surmise the nature of a Solar system next in order wherein that dimension shall give new force and meaning to universal Nature, her origin and destiny. That stupendous process accomplished, the Time riddle remains and will remain until the seventh incarnation of our system, when, having incorporated many diverse elements from the Kosmic expanse, it synthesizes all Time dimensions in the Everlasting Now.

DREAMS

OF Jesus and certain other world-teachers it is true that their every deliberate saying has a seven-fold meaning and interpretation. A more specific statement is that those sayings are adapted to each plane of our seven-fold planet, from the physical even to the Atmic; hence they verify the world-teachers' knowledge of those planes. Even the actions and sayings of ordinary men and women have interpretations other than those received through eyes and ears. Thus on the physical plane an act or expression in words is something from which its Astral picture, or its Astral symbol, may differ in many and important

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particulars. The same holds for the Astral symbol of a thought. Evidently on the first remove from Earth conditions disguises begin to fall off and the real intent, whether beautiful or ugly, is revealing itself.

The dying man leaves to some public institution or other interest, a generous sum whereat the world applauds, and his name and fame henceforth are linked with those of the endowed interest. The Astral picture of the donor making his bequest is an allegoric or symbolic one wherein motive will be more or less apparent. The purely philanthropic act has its picture and its symbol, which, reflected to higher and higher planes, ever grows in beauty and worth. Otherwise the lower planes alone will hold the symbolic picture, one deteriorating on each plane of the lower four. In respect to action, speech and thought, a single illustration is of general application and need not be duplicated.

So much for preliminaries to the understanding of our subject proper. It is largely true that remembered dreams can be connected with the occurrences of waking hours. As above said, the expression of our activity here below is pictured but by no means photographed—as photography is at present understood and used—on one or more of the seven planetary planes. With each successive reproduction a picture loses somewhat of those externals which make for recognition on the physical plane, and shows forth somewhat of those internals which appertain to its essential truth.

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In dreams the physical plane recedes, while the Astral and often the higher planes draw near. Always the dreamer is in a world of symbols and correspondences with which he is unfamiliar unless especially instructed; so to but limited degree he connects them with those originals familiar to his waking hours. Hence confusion common to ordinary dream. Despite this confusion, a certain truth is in the dream. Therefore is it plausible; but of that truth the awaking dreamer loses perception, and at once in the common light of day the dream is illogical to the point of absurdity; so he concludes that after all it was only that mysterious condition of the sleeping brain which puts the wise man and the fool on one level of intelligence.

Entire coherence of Astral dream demands thorough knowledge of Astral plane and subplane symbology; a knowledge imparted by a Master to pledge disciples only. If Astral symbology confuses the dreamer, that of the next two planes and their subdivisions must bring chaos to his visions since more and more it departs from the phenomena of the natural world.

In almost any distinctly remembered dream every plane of the quaternary may be contacted, for while the planes from the Astral to the Kama-Manasic are those proper to the remembered dream, its interest and excitement usually disturbs the dormant physical consciousness, thus giving it a semi-wakefulness and so no little share in the general distortion of daytime events and perceptions. Should the entire symbology of the three planes from the Astral upward be known to

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the inner man, that knowledge would little avail the dreaming physical man unless he were in the secret, for his waking consciousness would blunder while translating the inner in the terms of the outer, even as one blunders in translating an unfamiliar language. Belshazzar's famous dream required for its interpretation a mastery of terrestrial and super-terrestrial symbology exceeding that of the ordinary soothsayers and astrologers of his court.

In his objective terrestrial cycle of seventy or more years, seven-fold man ever conforms to the cycle of the rotating globe. So about one-fourth of every twenty-four hours he passes in that dream state which faintly foreshows his posthumous condition. In one of its functions man's Astral body once conformed to the quarterings of the Moon. During three of these quarterings he was a progenitor. In the fourth, corresponding to the nightly pralaya of the physical body and the activity of the Astral, he was in this respect incapable, for the Astral was drawn into relation with its high polar opposite, the Auric envelope. Even now the female of human kind usually cannot conceive during one week of her every four. That week of barrenness corresponds to the condition of the Astral which, if highly developed, will then strive toward unity with its polar opposite.

Originally man's higher principles were affected very markedly by the movements of the planets to which they were related, and from this once obvious fact Esoteric Astrology took rise. Development of human

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free-will and consequent individuality has much weakened planetary influences, but still they operate through delicate lines of force. In ages long past, ere the solidification of his physical body, man never slept as we understand sleep; neither did he dream as now the human race. In lieu of these states, full outward activity and less inward alternated with states of opposite kinds. These successive states were due to a multiplicity of planetary influences, for man was then a child-like being in the leading of celestial guides.

In his subjective state this primal Adam, dwelling in the morning of Earth's golden age, was near unto Beauty, Truth and Good, and these were ever his "dream" whose meaning was revealed by heavenly beings. As for the objective or full waking state, that too was necessary, for, otherwise, man would have remained a sky-dwelling dreamer and nothing more. Cast among the enticements of earth-life, he came ere long to love best the objective state; he would be actively alive rather than a dreamer, and soon he would not dream at all.

Then did the watchful Powers interpose. Whether he would or no, man should dream, that the gates of Heaven and the channels of its communion might not be closed against him. Therefore sleep came to this earth-loving Adam, and in deep slumber the old intercourse was reëstablished. Then he awoke to a world no longer the same, for Eve was by his side that, looking into her eyes, he might dream again of Earth and Heaven united in the bonds of love.

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The deep sleep experiences of those primeval men comprised under the generic name Adam, were remembered, but fleshly veils have for ages hidden the dream mind of the race from the waking one. Whatsoever of special communion or general intercourse with angelic beings man now has, appertains to his upper Triad of principles when freed by sleep from the dominion of the body and separated therefrom by a bridge not easy to cross. Were the passage less difficult, where could be found the agnostic or the materialist doubting, or else denying the actuality of realms into which he nightly enters?

Language, originally the vehicle of human thought, came to be the means of concealing it. Thus the words I love, might mean I hate. Again, the word God, or its equivalent in any language, came to express multitudinous conceptions, some high and pure, others the reverse. Such also was the fate of pure symbols, some of which are now deemed of grossly phallic origin. The language and symbology of the high spheres entered in dreamless sleep, or, more correctly, that sleep from which no recollections are brought, has never been subservient and never can be to falsehood. Plainly such language and symbology can have nothing in common with those of a world where truth and untruth exist side by side.

Always this lower world has craved definite knowledge concerning higher states of existence, but such knowledge has largely eluded its utmost questioning. Prophets and seers and all other participators in the

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pure vision have not merely seen and heard, for they have understood. And yet the meagerness of their impartings is the disappointment and wonder of every seeker for life's verities. Was it because of the poverty of human language and symbols that tongues were tied and speech was withheld when enlightenment should have been? We answer yes, but would add that the real deficiency is that earthly language and symbols, as the possible vehicles of falsehood, can have nothing in common with language and symbols and ideas peculiar to a region and condition where Truth alone obtains.

What then is the solution of the problem? Evidently this: Mankind should grow towards sincerity, meanwhile looking upon insincerity as the actual hider of all that most concerns us as immortal beings. Progressing in this world, the race will gradually mould language and symbols to the expression of unmixed Truth. As result, the truth of the lower plane will eventually conform to that of the highest. Then whatsoever things uncommon men have both visioned and remembered, and common men have known in dreamless sleep, will be the universal possession of the world's most wakeful hours.

THE NEARNESS AND IDENTIFICATION OF THE DEAD

ON the fifteenth page of "Special Teachings from the Arcane Science" and in the chapter "The Planetary Process," it is in substance stated that at the incarnation of the Lunar pitris, man became a

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seven-fold being and, later, the incarnating Egos from Venus, the "Solar pitris," duplicated his three higher principles.

The first root-race of this round was deathless because man had not descended deep into dense matter and therefore marked difference between his higher and lower components had not yet resulted. When the first race had fully become the second, his upper Triad had already made some ascent, whereas his lower quaternary had evolved downward first to the point of strain and then to that of breaking. That break, occurring necessarily in the human family, was the first death known to our planet. The severance was not however, permanent, for, despite of difference, certain mutual needs and attractions existed; so, like children that quarrel to-day and kiss to-morrow, the principles afterwards coalesced, the result being the first incarnation in the long earthly series; for whatsoever at times had occurred in earlier rounds only corresponded to death and rebirth.

The first passing out was of course the precursor of an increasing number and the same was true of the first rebirth. Originally the one cycle of objective and subjected life was quite equally divided; but increasing dissimilarity of the principles lengthened the subjective period, that of necessary readjustment. The incarnation of the Venus trinity, while a matchless boon to the human race, augmented differences and, as result, the period of objective life at once became much shorter than that of readjustment.

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The earliest deaths ushered men into conditions by no means so unlike the earthly state as now they are. Moreover, the term of physical life, then far longer than in later ages, was divided into many brief objective and subjective states corresponding to sleep and waking, as was explained in the previous teaching. During the subjective state, the dead, or rather the discarnate, were seen and also recognized as being in a state still more subjective; one in which the physical principle alone was lacking. At the same time the physical principle of the living then seemed to themselves to be of but secondary importance; hence the departed were not really such, much less were they as the dead for whose loss many will mourn to-day.

The great Archaic languages had not as yet their root beginnings, and human utterances were few and simple, the emanations rather of the heart than of the head; hence intelligent communication with the discarnate was always possible especially during the subjective periods of the incarnate. When widening differences of condition had sufficiently severed the dead from the living, the former disappeared, were lost sight of, during the objective period of the latter. Prior to the incarnation of the higher Egos, imagination and memory in the human race were but faintly active; hence the periodical disappearance of the dead signified but little. Later it became a matter of regret mingled with anticipation, which in the subjective period gave place to joy as for those returned from a long and far journey. Nevertheless it was well under-

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stood that, whether visible or invisible, perceived or in no way perceived, the dead were ever present.

When in a later root-race separation was complete, even in the subjective period of the living, memory of what had once obtained became that universal belief in immortality which down the historic ages has filled the human heart with hope and purpose. As for the dead whom we of this day have known in the flesh, by all logic and analogy they are with us though unseen, and, in respect to distance, they are as near as were the components of the earlier races and sub-races.

So much for the existence and nearness of the dead concerning whose identification let us now enquire. Of that outcome of almost countless incarnations, the modern man or woman in the flesh, it should be said that while identification depends on physiognomy, bodily size, shape and carriage, together with timber and inflexion of voice, and then, beneath these, on personal idiosyncrasies and mental characteristics, and then, still deeper, on so much of the inner being as the closest intimacies of life reveal, yet oftentimes and perhaps almost universally, the real being—deeper yet—remains hidden and unknown.

Simpler far was the make-up of Earth's incarnate primitive humanities with whom identification of the dead was of course correspondingly easy. Among the moderns, the sincere man who largely reveals his inner self, is daily making simple his posthumous identification. The hypocrite, that studious concealer of himself, is daily adding difficulties to such discovery.

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The conviction of the followers of Jesus that seeing him in the hereafter they shall at once know him, rests on a logical premise. His wonderful self-revelation as shown in the four Gospels should make future identification easier than in the case of the ordinary man however seemingly well-known on Earth.

In this complex age of the world, identification of the dead would often be difficult to the verge of impossibility were it not for the intercourse possible during dreamless sleep. One surprise awaiting us in the hereafter is the fact, then apparent, that never have we been separated from those we love. In addition we shall with untold satisfaction discover that only the best in them and in us entered or could enter into the heart-communion of higher planes.

Though deprived of the corporeal envelope, the newly dead, on any of the three planetary planes beginning with the Astral, preserve at first a general likeness, and then a somewhat indefinite one, to that bodily presence once familiar to our eyes. The laws of being require that as the dead recede from the lower planes, certain of their inner characteristics become outward ones. At the same time they have their own changed and changing viewpoint of the world and its incarnate dwellers; first their Astral view of the Astral world of the living, then their Kamic view of our Kamic world, and so possibly even to the border of the seventh plane of the living.

It must not be supposed that the seven planes exist each in duplicate. Certain differences in the ethereal

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bodies of the living and of the dead—differences which on the Astral and even on the Kamic plane are shared by other than the human species—cause an impression of duplication of planes, that illusion of their separateness which is a peculiarity of the posthumous life of man. This illusion, existing for all but the most spiritually enlightened beings, is however but partial and contains an idea of both nearness and afarness wholly unknown to this lower world.

Existing on all but the physical plane of the planetary quarternary, discarnate humanity maintains a peculiar sense of nearness to the incarnate through general characteristics appertaining to the Astral, Kamic, and Kama-Manasic bodies of all concerned. For the discarnate on the levels of the planetary Triad, the sense of nearness or afarness of earthly friends and interests is due to a variety of causes. Thus loving remembrance draws hearts very near. Some day they will touch, and that some day is a radiant hope in the Devachanic life.

Harsh speech and ungenerous thoughts of the dead, or cold indifference, cannot penetrate their blissful abodes. Nevertheless they are as a veil, in extreme instances even that of oblivion, where no veil should separate. Surely from heart-wisdom we bury the defects of the dead and erect their inscribed memorials eloquent with praise. For the ordinary Devachanee, earth interests end and the objective touch ceases with the passing of the last remaining relative or personal friend; but entering into the heaven-life of the great

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man whose name and deeds for many generations are on the tongues and in the hearts of multitudes, many new and high friendships make for an experience which, in its two-foldness, is the rich reward of humanity's helpers.

Through his lower quarternary the doer of devilish deeds, though in the body, is in continual and close fellowship with demoniac beings. Passing out, he readily finds in them his boon companions, the instigators of his earthly misdoings. The doer of high and noble acts is companioned indeed and by those who on Earth were as worthy and even worthier. Passing out of the body, he too recognizes that encompassing fellowship of the higher planes with which in his best moments he was almost at-one-ment.

Actual at-one-ment with higher discarnate beings is that Nirvânâ which a Master of Wisdom and Compassion experiences throughout his dedicated earthly days. Those rare moments of Nirvanic consciousness during which the saints, not only of the Christian Church but of every worthy religion, have beheld what according to the creed of each was the Ineffable Vision, are explainable and wholly creditable in that full light, a ray of which we have endeavored to direct to the subject treated in this teaching.

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MUSIC

THOUGH existing anciently, Music, from the usual viewpoint, is virtually a modern art. Based on tonal divisions which in its long history may be called recent, Music has come to express the heterogeneous elements in the total of modern world life.

Turning from the music of the masses who largely outnumbered the wise and learned of the great extinct civilizations, let us say that the office of what a minority acknowledged to be music, and also the theory according to which it was composed, are virtually unknown to modern musicians. Otherwise they would understand why an art, seemingly so limited in resources, was by any one at any time deemed both rich and ample.

The truth is that by the really capable among the older musicians, their art was deemed an unsurpassable means of communion with interior planes. Hence the most ancient and supposedly forgotten scales of Egypt, Babylonia, India and China, scales long antedating the Greek semi-occult modes, were constructed in accordance with the anciently known laws of those vibrations which obtain on the physical and more and more subjective planes whose total was said to be five, or, more secretly, even seven.

Pythagoras, that Grecian imbibor of the Eastern Wisdom, was taught in the Greater Mysteries of Egypt, the true office of music. Having learned the occult relation of color and sound, he then with mathematical nicety constructed his whole-tone scale to conform to

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the Solar Spectrum. In that scale every note corresponded not only with a planet, but likewise with one of the seven planes of Earth's geometrically constructed sphere. Moreover, into the secret cosmogony taught to his most promising pupils, music was everywhere woven.

The pentatonic scale of Orpheus was seemingly a defective one, though based on the five-foldness of nature and man. But even as the five-fold Brahminical division of these can be made to include all claimed for the seven-fold division, so, by the insertion of a tone between each of two augmented intervals, this pentatonic scale becomes a septenary. The story of Orpheus and his lute is plainly an allegory concerning the possibilities of sound which, if employed understandingly, is a power not only in the abode of the blessed, but even in the lowest divisions of the Kama-Loa. The chants of the Sama Veda were adapted to the Hindu scale and had each its occult potency, one that varied according to the several methods of division and accent.

What we have touched upon, namely, the secret and most vital side of music, was explained with much detail in the occult schools of Egypt and India and, thanks to Pythagoras, also in those of Greece. But with the beginning of the Christian Era, the exoteric side of the art came gradually into great prominence. The semi-occult Greek modes prepared the way for the Ambrosian and the Gregorian chants, themselves precursors of the yet more exoteric modern scale on which the modern art is based. Because of all this,

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the ancient office of music has come to be discredited even to ridicule.

On the other hand, the old occult scales and the music proper to them have lost much of their original office as will be shown. This earth plane is that of human activity, experience and progress; whereas the more and more interior planes are properly those of assimilation, and preparation for a new earth-life. Action and reaction between the earth-plane and the other six have always been, and will continue. Because the earth-life of aboriginal man was simple, his after existence was correspondingly so. As that earth-life became complex, so did that of the more interior planes or spheres to which he gravitated periodically.

As a means of communion with these inner regions, the old occult music was indeed effective, but within the last few centuries the enormous advance of Western civilization—an advance really dating from the Italian revival of art and letters—has reacted powerfully upon the Devachan of the dead of those centuries; hence the old music fraught with the old associations is unable to affect very much the changed and ever changing life of the higher planes of our planet.

Evidently, with the ancient occult music it is as with the contemporary arts of the nations that produced it. For the modern world, Egyptian, Hindu, and even Greek art has but little of its original appeal. This for several reasons; first, because of the preponderance of the modern upon the higher planes, and, second because action and reaction between the interior prin-

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ciples of the living and those of the present denizens of those planes, largely cause that feeling of remoteness usually experienced when contemplating the old masterpieces. Other reasons are exterior and minor.

The occultist should understand that while the now obsolete arts, including that of music, were founded largely on the Ancient Wisdom, any reversion to them would be actual retrogression. Moreover, while true for all time, the Ancient Wisdom in each successive cycle of world progress must have adequate interpretation. The creative artist is ever intuitive; hence such musicians as Richard Wagner—a genius with but scanty knowledge of the Ancient Wisdom—strive toward what is really an art based on that Wisdom as interpreted in this age of the world. Again, those musicians now experimenting with new scales and tonal progressions are groping toward the same goal.

Music, by nature and from its inception the most occult of the arts, in comparatively recent times passed through the contrapuntal and classical periods, those wherein its true office was unsuspected. Nevertheless the intuitive geniuses of both periods did on occasions incorporate in its body much of the occult. Ministration to Music's most essential need, to wit, this occult element, began for the modern world properly with the composers of the Romantic school; but theirs was a service rendered unconsciously until such philosophising musicians as Wagner put pen to paper. Certainly the predominance of the occult in the music of Romanticism affects the listener so strangely and interiorly

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that the Classics at times seem pale and cold. That certain occult influences peculiar to certain music can stir in the listener much that corresponds to the gross lower planes of being is quite true of many ultra-modern works.

As an aspect of the Creative Word, every note of a truly occult scale is seven-fold. Each component of that scale has peculiar affinity for some sub-division of our seven-fold planetary chain. Of each seven-fold note the exterior expression or the coarse outer covering is the only one to which the physical ear responds. The successively interior expressions of that note are, from the first, higher and more increasingly delicate than the physical overtones; besides, every interior expression has its own overtones. The exact vibration of these inner tones, and therefore their scale relation to the outer note, is a matter of most secret knowledge, and for a weighty reason: The Sacred Word, in whatsoever language chanted, can be made truly effective on an interior plane or sub-plane, only by sounding mentally the note proper to that planetary division when the vocal organs give the physical equivalent.

That in the best of our modern music far more of the occult exists than is generally suspected let us now exemplify; but first let it be understood that on the higher divisions of our planet, past and present time have for the discarnate undergone no little unification.

With the beloved dead in mind, if certain music is heard or rendered, music in which as listener or performer they had participated with those now listening

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or performing, the interior tones of that music reach the dead who at once are alive in the old earth moments, to the living a sweet memory but to them an idealized present. So is it with the music of worship, for again the departed seem to themselves to be within the hallowed walls, there listening to the anthems and joining in the hymns so familiar and so loved in former years.

The inmost of all really great sacred music penetrates or upreaches to those high divisions of the Buddhic plane where the foremost representatives of discarnate humanity have well-nigh attained that unification of past, present and future which is the peculiar prerogative of the Atmic condition. So these also are united with us by the bonds of harmonious sound which therefore is supposed to reach the throne of Supreme Being.

If given with fervor upon one note, the chanted prayer acquires an insisting and penetrating power anciently known to the authors of the Sama Veda. We are but indicating the possibilities of music as it now is. The ancient occult music has well-nigh ceased to be effective and the new does not measure to the needs of an art that can bring into almost contiguous relation the sensible and the super-sensible planes of our world. That such an art is possible we firmly believe because music is ever an aspect of that Creative Word which both builds and harmonizes, thus making for unity where diversity would otherwise be. Let us hope, aye, let us hold that our modern experi-

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menters with scales and tonal effects are to advance music toward that office for which especially it came to man as a gift of the gods. In other words, may the ideal be analagous to that of ancient days, but on a higher plane of power and use.

EARTHLY AND POSTHUMOUS WILL

THE materialist denies to man any will other than that presiding over the functional activities of brain and body, whereas the spiritualist often maintains that Spiritual Will in its cosmic aspect is the one reality. While compelled to regard the materialistic view as wholly inadequate and even shallow, we shall here acknowledge the other as true only in the ultimate unification of all wills which for evolutionary purposes throughout the great "Cycle of Necessity" must remain more or less separate.

During objective life, man's personal will is inevitably strong since its natural field is here, whereas his Spiritual Will is inevitably the weaker since its natural field is in the posthumous life. The balancing of these two aspects of human will during earth-life is the most difficult and yet the most necessary of human undertakings, and upon that end all ethical and religious instruction is centered.

Were man's personal and Spiritual Will evenly balanced, or approximately so, he would be above the necessity of death and rebirth and therefore triumphant over them. In short, he would on Earth possess the

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birthright said to have been lost by Adam. Constituted as man now is, the gift of deathlessness in this world and body would result in the immortality of personal will gradually divided from its positive spiritual opposite. Were man now immortal in the heavens, the usual conception of the after death condition, he would be immortal in Spiritual Will more and more separated from its negative personal opposite, that which is necessary to his rounding out as a compassionate being, a joy to the heaven world and a helper in the great uplifting of planetary and cosmic life.

Because when in earth-life man naturally under-estimates his principle of Spiritual Will, and with little sense of loss could quite lose sight of it, and because when a heavenly being he naturally under-estimates his principle of personal will and with little sense of loss could in turn dispense with that, therefore, through the operation of Karmic Law, the over-ruling Powers cause him to gravitate between the two states until he gives to each aspect of will its exact place in his seven-fold being. This accomplished, on whatever planetary plane man chooses to function — and choice he then will have — his usefulness is ever that of a being superior to divisions which in the main are but the veil of Mâyâ, itself but the externalization of imperfect man's seven-fold consciousness.

Ascendency of personal will results in one's over-estimation of his zealously guarded rights, and under-estimation and infringement of the rights of others. Hence in this world, man's administrations are largely

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unjust, whereas exact Justice is the basis of Divine government which therefore is a series of readjustments deemed by the narrow-visioned so unjust that they murmur and inveigh against, or altogether repudiate Divine Rule.

The happiness of the dead on the higher planes would not be greatly disturbed could they come into knowledge of this life's inequalities, for, in their ascent, personal will was more and more in abeyance, and Spiritual Will was acquiring greater and greater prominence. This Spiritual Will when much enlightened, which occurs at the turn of the subjective arc of individual life, fully acquiesces in the decrees of Karma as administered to the incarnate. Therefore for the Devachanee there would be the growing assurance that whatsoever the lot of those left behind, could he so regard them, they are in the keeping of Divine Justice which alone brings harmony from discordant Earth conditions.

In the Devachanic period man is not a free agent, for freedom depends upon his personal will which, sourced in his Astral brain, permeates his quaternary of principles only, but cannot cross Antaskarâna the bridge to his higher Triad, the source of Devachanic consciousness.

Amidst the multiplicity of experiences begun at physical birth, free-will and personality are necessary to man, but persistence of free-will would in the subjective period bring him into countless new experiences, most of them interfering with the chief object of

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Devachan, to wit, assimilation of the best contained in the last earth-life. As a Devachanee, man's loss of free-will and larger use of Spiritual Will are a real gain, because conducive to obedience to the requirements of humanity's Guardian Helpers.

Such obedience is to the Devachanee but second nature; so he realizes never that his every doing is ruled; in fact, to himself he seems to act with all the independence of what we call free-will. When from countless incarnations man has become wholly wise, then with full realization of personal and Spiritual Will, he shall direct his every movement, earthly or post-humous, in the ways through which the Karmic guides would otherwise cause him to go. This is freedom, the freedom of God, the only freedom desirable or possible in a law-governed universe.

DEVACHAN

ALTHOUGH the Devachanee has a certain view of the corresponding world of the incarnate, that world is for him idealized far beyond the recognition of mortals here below. Therefore into the assimilation of the worthy past to which the Devachanic period is chiefly devoted, contemporaneous Earth happenings as such cannot be injected. However, though his Spiritual Will, conforming to that of the Devachanic rulers—sometimes called the Devars—holds the Devachanee largely to his idealized past, it is possible for the incarnate, conscious of present time and active

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in it, to maintain an inner union with the discarnate ; a union which, transcending the earthly sequence of what we call time, not only joins all concerned in the happy past of long ago, but colors it with something of the present. This returnable past, impossible to mere physical consciousness, is for the Devachanee an intimation of that attainable Reality, the Eternal Present as it exists in the Divine Consciousness.

With the usual notion of Devachanic illusion we shall make issue, and that our dissent may have weight, let us examine the nature of Devachanic consciousness. First let it be said that when death sunders it from the physical brain, the human mind is out of relation with those ideas of time and space which originate in that brain. This radical change is indeed wonder-working, for now to concentrate attention on a given time and place is to be in them both. From the physical viewpoint, such consciousness is mere illusion ; nevertheless any past time and even the moment now with us, is but an illusory aspect of the Eternal Present. Moreover, the most remote world is in the Eternal Here. From which it appears that our physical viewpoint is itself an illusory one. We would even contend that, despite of its illusion, the Devachanic viewpoint is nearer to ultimate Truth.

Because they possess the seven principles, the incarnate are in many ways positive to the newly discarnate. To offset this, the latter are protected from obsession by separating conditions difficult to bridge. On the other hand, those of the discarnate who have concen-

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trated their consciousness in the higher triad, become positively but often unknowingly helpful—spiritually, mentally, and even physically—to such of the incarnate as are willing to be helped. Thus the mother aids the child while it holds her in loving memory; and, similarly, the wife aids the husband. These in turn contribute to the happiness of the discarnate, for, by concentrating on the happy past, they cause the discarnate to see and identify themselves with the old situations which, as already said, contain something of the present. This is well, for, as far as consistent with their dissimilar states, the dead and the living so maintain a progressive relation.

The usually accepted occult teaching is that in these revivals of Earth situations the dead contact but the vitalized images of their loved ones. This is but a substitute teaching, for the real one is so recondite that, in the early days of Theosophy, few students could grasp it; and of this number not many would accept.

As a final reality man exists in the Everlasting Now, whereas his long succession of Earth lives is but a continued striving toward that Reality. This strife has occurred during what to physical consciousness, are the consecutive ages of the world. Every earth-life, even the most remote, of a human being is an illusory aspect of the Eternal Now, and if wholly revivable by an effort of mind, is as real as ever it was. Hence the personal contact in the returned past of the Devachanee is even as the original earth-asso-

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ciation. It follows that if the loved of the Devachanee are but images, our loved ones here below are in the same category. Concerning this matter the interior teaching is that on any plane of consciousness our fellow men are not vitalized images, but realities seen through the veil of Mâyâ which is no veil to the spiritually enlightened.

We have endeavored to make clear the mysterious fact that with equal truth one may exist in the revived past of a friend long dead and at the same time in his own quite different present environment. When, having transcended certain time limitations, one views his former lives in panoramic succession, he knows that never has he lived until that enlightenment. Those so-called lives were but attempts to live, efforts to realize the present disillusioned moment. And yet by a mental effort he can limit his consciousness to any of those lives and feel again that certainty of its great and varied activities which once he felt in the world of ordinary men.

Always in the world's great religions, right doing results in life eternal and wrong doing in death. The ethical teaching is borne out by the philosophy of the above exposition. Right doing is progress toward the central Truth of Being awaiting man in the Eternal Here and Now. Therefore his every good deed is immortal in his higher life. Wrong doing is retrogression toward those delusions of time and place, and that mental and moral darkness sometimes called death, which is the essence of the hells of every

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religion. For one whose days have been wholly evil, no revivable Devachanic associations exist; but the gross lowest sub-planes are for him crowded with many occurrences which, always renewing themselves, are hued in dark or lurid colors whereinto no mitigating ray can penetrate.

THE CENTRAL MYSTERY

THE chapter dealing with Devachanic consciousness prepares us for some slight examination of that central mystery of Occultism, the Eternal Here and Now. In its ultimate the matter far transcends the reach of human mind as it yet is; so a few meagre statements must suffice.

Though having but one meaning, the expression "The Eternal Here," has many interpretations; though having but one "location"—to use a necessarily inadequate word—the Eternal Here has many goals which in their succession prove but way stations in that stupendous journey toward perfection known as the Kosmic Cycle.

Wheresoever man may be, whether incarnate on some physical division of the Earth, or discarnate on an unseen planetary plane, his inmost apprehensible being—that Atmic Heart-Centre within the other six—is held to the Solar Logos by a magnetic line delicate but indestructible. Therefore would it seem that his true self and centre, transcending the other six, is in the ten-fold Sun around which this planet

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turns, so making him a participant in the well-nigh endless spiral. Wherefore if enlightened he may soliloquize thus, "Yonder bright Orb is my Father's house from which a prodigal I wandered down even to this dark world of death and decay. I will arise, for both my Father and my own true self await with welcome my late return."

Meanwhile, in the consciousness of the Solar Logos is a feeling in some ways comparable to that of this earthly home-seeker who, if gaining his goal, would discover that his highest self still eludes him, that his line of force—his finest thread of Fohat—though connecting with the Solar Logos, stretches on to an even greater Logos which perhaps would prove the container of his essential being. Thus in his quest would the seeker be led from Star to Star, to greater and yet greater Centres, and finally to the revelation that ever he has lived and ever he shall continue in the Centre of Centres, the Eternal Here from which, in appearance only, he had separated himself.

From this illustration we discover that, in respect to Space, the Eternal Here is the substantial and abiding nucleus around which revolves the phantasmagorical universe; first the chief reflections of Reality, then the reflections of these, and so on; thus minimizing Truth and accentuating falsity until man himself is reached. Nevertheless, the man by men contacted is not all error, for, had we the eyes, we should see deep in him the Everlasting Here from which by Mâyâ only are the worlds divided.

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In respect to Time, the full understanding of which implies participation in nothing less than Divine Wisdom, its ultimate Truth we shall designate by that necessarily inadequate name, the Eternal Now.

Spacial distances exist, or, more properly, seem to exist, only because of the opinion we launch toward the worlds there supposedly seen, and the opinion they in turn direct to us. Because of this bond of illusion between planet and planet, Star and Star, not one of them can attain Supreme Truth while the ignorance of others pulls it back.

As the stellar universe is but the reflection of the original Here, so the time necessary to the orbit of a world is but its attempt to divide the indivisible Now. For the getting of necessary experience all worlds live and move, each in its own little here and now, and, in humbler wise, so does man himself, who as a fixed reality exists neither on this revolving planet, nor on any flaming and wheeling suns, nor yet in the unstable yesterday, to-day and to-morrow of these.

What then is the outcome of our brief though somewhat interior view? Of man shall we conclude that his seven principles, the physical included, are non-existent? Is our seven-fold world-chain, with all its complex evolution and involution, in the same category? Are the sister planets and even the vast nocturnal assembly of the Suns but spots before the eyes of the star-gazer?

No! most emphatically no! All that man singly or collectively has passed through, or is yet to experience,

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together with what his eyes have seen or yet shall see of gloom or glory, worth or unworth, exists as unpredestined and yet foreknown possibility in what from poverty of language we indicate as the Eternal Here and the Eternal Now. In every act of daily life, as in every Kosmic process, those possibilities are either moving toward or receding from fulfilment; and whether we look to the north or the south, the east or the west of this Earth or the sky above, the line of our spiritual vision curves to the Centre of Centres where in essence all beings exist; the greatest consciously, all others unconsciously.

After all, what adequate end is attained by the seemingly eternal Kosmic Process? Evidently one, as we would presently show, and there may be others beyond human ken. No pure Monism can stand the test of logic; hence a philosophic cosmogony demands the two-fold One, the "Same and the Other," the Being of Positive and Negative aspects. The Positive let us describe as the fulness of conscious Selfhood. As for the Negative, its primal condition is that of mere conscious existence. The difference between the two states is that of high and low, great and small, in their most conceivable unlikeness and separateness. Notwithstanding which, both Positive and Negative in respect to their very essence are inseparably unified.

So then we have the problem of problems, that of Creation. This Negative lacking so much, and yet based on inmost Identity, must grow into that fulness

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of conscious Selfhood which will enable it to share in the attributes of the Positive. At the initial stage, the merely conscious realizes not its deficiencies and so rests in the Divine Unity. But with the first intimation of personal self, differences are instinctively felt and then expressed by a putting-away of that from which it differs. This act and its every successor are called the illusion of separateness, for the Eternal Here can be put away only in the seeming.

In normal procedure this illusion of separateness increases to the maximum which, for man, was reached in the middle of the fourth planetary round. Then, like a planet at aphelion, he began the long return to realized Unity. In contrast to the normal we would instance the unorbital course of certain stars which with their systems of worlds are supposed by some occultists to have encountered certain allurements perhaps destined to draw them into the very abysms of space and time; a condition from which there may be no return.

The Masters of the White Lodge hold that the "illusion of separateness" has for its limit the circumference of the Manifest Universe as to them revealed. On the other hand, certain "brothers of the shadow" claim knowledge of a universe beyond; a universe having its own Here and Now; a universe of ethical standards radically different from those toward which we strive. It is conceivable that a whole Solar System may be turning toward that region of "nothingness and night," and yet conditions culminating in a perverted

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Solar Logos are quite outside the known adjustments of Karmic Law.

There is, however, another view; one to us more consistent with the unthwartable purpose of the Kosmic Logos. The Suns and their attendants are sentient beings whose evolution and destiny have little in common with those of man. Still, such beings share with him certain characteristics, one of which, in its primitive aspect, is curiosity. This in a mature man may become the moving spirit of that benefactor of his race, the intrepid explorer who opens up to others the unfamiliar regions of the globe.

What are known as the runaway Suns are the would-be explorers of that deep wherein, according to our Masters, only Stars of this nature move. Few indeed are they and far sundered from each other, and farther still from the great stellar host. During every universal period the Kosmic Logos by various means enlarges its vast domain. Hence such determined pioneers as Arcturus reestablish, farther and farther in the abyss of the Unmanifest, the negative pole of the Manifest Universe.

ACQUISITIVENESS

WHILE necessary to all creatures, acquisitiveness has its noblest use and basest abuse in man alone. Hoarding against the unfruitful season the squirrel is actuated by the instinct of self-preservation; whereas human acquisitiveness, though sourced in the same primal instinct, is enabled through the higher or

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the lower mind, to develop, either normally or abnormally, until, in respect to results, the animal is far outstripped.

Though providence is necessary to man, his getting of things material has proper bounds fixed by individual circumstances, since the superabundance of one may be insufficient for another's needs. For each there is a just mean to which the right-minded will agree, and for whose realization they should coöperate seeing that the few over-rich make for general poverty. On the other hand, to the getting of goods that weigh in God's balance, no moral limit is set since individual possession of the world's wisdom and justice and love makes the multitude in no wise poorer.

All this being axiomatic, how do we explain the intelligent man of inflexible purpose who devotes his commanding abilities to a getting which, could the squirrel emulate it and reason upon it, would be his shame? Whence the tremendous momentum driving that man even over human hearts to his glittering but empty goal? Certainly one life is inadequate; the disgrace, aye, the infamy of it, begun in the long ago as did the glory of the sage and the saint.

The very mainspring of human activity is acquisitiveness; if lacking it, man would now be where once he was, on the brute level. Having not where to lay his head, the Master of Masters would acquire that desideratum, the love of all mankind. So in the beginning of his ministry he made the supreme exchange in renouncing the temporal kingship of the world then

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possible to him. The real curse of riches is that with their covetous getting will grow that blind love of self which opposes the desire for Wisdom, Justice, Love, or anything else shareable in equal measure by all others. Hence when the hand can no more clutch, neither can the eye gloat upon worldly riches, the soul-impoverished man, by death bereft, passes thence to be poor indeed.

The man of greatly developed acquisitiveness is the tenacious one able to contact this lower world for perhaps a considerable period after the death of his physical body. He is the man whose grappling irons have made fast and will not let go. Having sought and won the love of his followers left behind, Jesus was enabled to reveal himself as a physical being to the chosen few. This brightest of pictures has a dark opposite as will be explained.

Soon after decease, the man who had lived but to accumulate money will find to his intense satisfaction that still he contacts those hoardings whereon his life-long energy and love were centered. Rarely is such wealth used as its gatherer would wish ; so presently he suffers the pangs of loss as if still in the body, and often he gives himself up to impotent rage. This picture, dark enough, can take on a deeper shadow. The man who in death would not renounce, but, instead, cursed the fate separating him from his gold, finds, to his present joy, his money bags all about him ; but too soon he sees with horror that the hands of spendthrifts have seized upon his wealth. So, with every wasted

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coin he lives again his struggle to gain it, but now with the painful knowledge that at last he is to lose.

Has he hidden what was dearer than life? If so, he now and henceforth agonizes over possible discovery, watching with dreadful misgiving every footstep in its vicinity. Thus for years is he held between the Astral and the physical planes until from the lethargy of utter exhaustion he wakes on a plane of consciousness where some good deed or generous impulse comes to brief fruition. To such depths does the perversion of one of his most noble and necessary qualities hurl a man, that the mere animal foresight of the unprogressive brute had been a better possession.

We have described a getting which makes for the bitter poverty of the somewhat exceptional being. But for the few it is reserved either to reach the very heights of true possession, or to plunge into the lowest abyss of emptiness. Gaining the whole world, the rapacious conqueror loses his own soul through self-insulation, that repelling power of selfishness which can develop enormously in the chief centre of the lower quaternary. Such a condition means gradual shrinkage of the Kamic and Kama-Manasic bodies. It means a narrowing toward that mathematical point which was man's only possession æons ago. On the other hand, universal possession is possible to one who, getting unselfishly, brings soul after soul to himself.

The size and shape of living bodies, that of man included, is an inheritance from ancestors who themselves received from those who acquired blindly much

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more than needed of size; hence, with the growth of brain, at first ridiculously small, the various species discriminated gradually against mere bulk as inimical to agility, comfort and even self-preservation. This choice was instinctive rather than rational, but man with full knowledge of results has come to be a selfish or an unselfish getter. The brainless chooser of mere bulk merited no severity of adjusting Law. The types of the overgrown became extinct; that was all. But enlightened man must pay the severe penalty of covetous getting. However huge with worldly possessions, he is stripped bare of them all to become in the other world a pauper and an outcast from men; whereas, taking all of enduring value, the man of good choice leaves with benedictions the residue, perhaps of much use to others.

THE SPECIFIC OFFICE OF THE SEXES IN REPRODUCTION

CONCERNING the office of the male in the reproduction of species, theosophical literature offers nothing more than what we must dominate crude and far-fetched theories based on vague hints given in instructions definite enough for the early days of Theosophy. In those semi-esoteric writings it was hinted that foods, perhaps of certain kinds, were necessary to the office of the male; whereat conjecture, more or less clumsy, was in order. The usual theory is that, returning to incarnation, the Ego divides its principles so that the permanent physical atom, nucleus of the foetal body, having incorporated itself with certain

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foods, enters the body of the father to reach eventually the seminal ducts. So much for a theory whose application we will examine briefly.

Let us suppose the Ego now ready, or preparing to incarnate. Its methodical initiative act must be the choosing of suitable parents. As for the mother, when the father is prepared she will present no difficulties to the far-seeing Ego. As for the father, let us decide that the necessary vitalized physical atom has been placed in a grain of wheat, therefore a grain in a field of wheat. Next the crop is harvested, milled, barrelled, and lastly, shipped to all sections to be eaten at once, or perhaps not for years, or perhaps to be destroyed by fire or water, or what not. That the vitalized kernel, whole, or most likely powdered and its parts separated in the general grinding, will ever enter the father's stomach and digestive tract, and through the blood find the ducts is a possibility too absurd for consideration. However, as our purpose is rather to construct than to demolish, let this single illustration suffice.

It is commonly known that those fluids of the body, the saliva, the gastric juice and the pancreatic juice in the order named, gradually convert all but the ash of foods into blood which in turn rebuilds the always wasting bodily tissues. Man mirrors himself more or less faithfully both without and within his physical organism. In fact he is thus reproduced on the seven individual and planetary planes and their seven subdivisions. The physical body is to some extent mirrored

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in the saliva which, mixing with the contents of the mouth, begins the process of stamping its image upon the food. When the great Initiate walked with men he once spat upon the ground and mixing clay with the spittle he anointed the eyes of the blind man with the image of his own perfect organs of sight. To one skilled in the arts of sorcery, spitting upon another inflicts injury, for the spitter throws upon the object of his hatred and malice an image of himself distorted by or inoculated with any evil he chooses to impose upon a fellow being.

The gastric and the pancreatic juices each contain the image of physical man, and these images having impressed themselves upon the digesting food, every red corpuscle of what has become blood holds of the body an image in which some organ or part is more perfectly shown than are the others. Thus is indicated in what organ or part the corpuscle is to perform its office of reconstruction, and to that spot it is at once magnetically attracted from the blood stream.

Man is imaged not only in the physical blood, but also in those pranas which are the bloods of his more and more ethereal bodies. Hence, if spitting upon a person tends to his injury, the giving of one's blood is to do him great service. For all who appreciate his sacrifice, the shed blood of Jesus impresses his image not merely in the physical blood, but also in the currents of the higher bodies which henceforth are reconstructed to resemble more and more those of the Master himself.

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Among the red blood corpuscles, those impressed with the most faithful pictures of the human body produce both the seminal fluid of the male and the ovum of the female, for the making of which certain foods are superior to others. Originally man was not carnivorous but, through an acquired taste, the debased internal images induced structural changes in both himself and his offspring. Fruits, vegetables and grains are nature's wise provision for man, but, for the internal images, especially those entering into the reproductive process, wheat, that gift of bright Venus to our evolving race, is the food of foods.

While the corpuscles which renew the bodily parts must have special excellencies adapting each to its specific work, the seminal fluid differs from every other in that its vital contents, the spermatozoa, must build an entire body as an independent organism. Every spermatozoön carries an image of the male as an entirety, and this image obtains on more planes than the physical. Again, among the spermatozoa there exists a distinguishable difference in images.

As for the human ovum, it is a marvelous picture gallery comparable to a crystal sphere which reflects the entire landscape and the sky above. It should, however, be said that the ovum pictures are not exterior, but on the inner walls like the pictures in the seven-fold human Egg. In the minute ovum is pictured vividly the woman in her various moods when that ovum was maturing in the ovary; and in a fainter way she is there as she seemed prior to that time. More-

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over, every picture is duplicated on a higher human plane, and may there hold somewhat of subjective characteristics inhibited in the woman because her Kama, moving along the lines of least resistance, has turned from those characteristics as one turns from an obstacle in the highway.

While both the obvious and the subjective characteristics of the female are assembled in the ovum, the male characteristics of every kind are scattered among the spermatozoa; to speak precisely, they are divided among many groups; each member of a group bearing the group image. Because of the foregoing, nothing of which was discursive, we hope to make plain as much of the secret of procreation as it is the purpose of this writing to reveal.

Descending to rebirth, man constructs on successively lower planes, the bodies appropriate to each until he is a six-fold being. This building is through the awakened activity of the central permanent atom proper to each plane; in fact the chief atoms held in pralaya in the Auric Egg and never actually separated from the Ego. Arrived on the physical plane, the entity must submit to a procedure which the unyielding nature of physical matter in this age of the world has long rendered necessary.

It is well to know that the higher principles of man expand when death releases them from the physical envelope, whereas in descent to Earth they undergo the contrary process. This because they are then in a negative condition to physical matter and so tend to

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imitate its condensed condition. Owing to their contraction, the reincarnating principles are enabled to enter the uterus of the future mother.

To the great beings presiding over human rebirth, and even to the Ego, we must grant that foresight because of which the entity is in conjunction with the mother only when impregnation is to occur. Otherwise failure would be the rule, and success the rare exception. Of the spermatozoa deposited in the vagina, one enters the ovum; thus giving to it an image of the father, which in the body of the child is to become inherited paternal characteristics, to wit, physical resemblances and even mental ones, for, as already said, the image exists on more planes than one. Should this paternal image show characteristics latent in the father, these in the child will become ancestral inheritance.

Since magnetic attraction draws every spermatozoön toward the ovum, is the success of one predetermined? No, with qualifications, for, since the ends of Karmic Justice require specific characteristics resident in a certain group, predetermination is for that group, any unit of which may gain the goal. The initial procedure of the spermatozoön in the ovum is a most mysterious one, wholly explainable should we enquire deeper than our present purpose warrants. Enough that such explanation would reveal the most secret methods of Universal Nature in her manifold operations.

In the ovum the minute male plasm is drawn to a certain picture of the many; one which is more than a

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picture, for it throbs with a certain life which is of the mother, and yet not of her. Thus, immediately by the union of the positive male and the negative female images, the permanent physical foundation atoms are drawn magnetically into the ovum and a trinity of reproductive forces results. At the pralaya called death, the foundation physical atoms had lost their outer covering and, until conception, they had existed as matter on the higher subdivisions of the material plane. One office of the male plasm is to furnish, in the only way available, precisely the kind of matter needed at the initial stage of foetal growth. Growth henceforth will be more and more toward the composite model derived not only from the male and the female images, but also from the model of the incarnating physical being himself. This model was impressed on his central physical atom during his previous earth life.

What is known as the "astral model," a term used more to conceal than to reveal the procreative secret, is but the necessary fourth factor in foetal shaping. In addition to these there can be a fifth image exterior and accidental, if accident can occur in a matter so important as the formation of a being placed among his fellows to accomplish if possible his duty and his destiny. That image, in the shape of the repulsive and the horrible seen by the mother, unites with the images now creative within the womb, and the child comes forth malformed or otherwise abnormal.

Every procedure in which man is a participant, may, for that reason, be overruled by Karmic Law in its

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bringing about of justice beyond ordinary ken. So the reproductive act may result in what is known as "tubal pregnancy;" the reincarnating being having been drawn to the Fallopian tubes. This means failure to incarnate and perhaps death to the mother.

Reproduction through the paternal, maternal and personal images and the astral model, obtains for all species save those produced parthenogenically. In certain low orders of life no males exist, so the male image is lacking; but the females themselves furnish a plasmic basis for the incarnations of the group-soul.

IMAGES

MANY readers, even among students of occultism, will discredit the doctrine of images touched upon in the preceding chapter. That these objectors and all others may know that images are at both the central Heart and the circumference of Creation, let us enquire concerning their origin and universality.

Images originated at the very dawn of that Manifestation which succeeded the Kosmic Night. In the profound symbology of the Ancient Arcane Science, Creation begins with the Orphic or Brahma's Egg, the Archetype of every egg to be. It is said that Parabrahman, the Causeless Cause, or, in Western nomenclature, the First Cause, is in every manifested thing. In the "Gita" we read, "All this universe is pervaded by me in my invisible form;" and again, "All things exist in me, but I do not exist in them."

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The First Cause may be conceived of as the Father-Mother producing the primeval Egg, in the most occult sense the only Egg that is or that shall be during the Kosmic Day. In a way the human father and mother both are in the fertilized human egg since their images are there. So, in an immeasurably greater way, the Father-Mother is in that Egg of Creation, the Central Sun, of which all others in lesser and lesser way are duplications. The Mother Principle is, so to speak, mirrored on the walls of the primeval Egg; the Father's Image is in conjunction with it, and these Images are impressed indelibly upon all life reincarnating from a previous Kosmic period.

But what is an image, and how does it gain the Golden Egg? As the Infinite cannot be contained in the infinitesimal, the Divine Parents endow the Great Breath, in other words the blood of the body of Creation, with their own attributes, and the sum of these is apprehensible to our minds only as an image. As the human blood-stream carries in vast numbers the human images from the heart to every part of the body, so the current of the Great Breath bears from the Kosmic Heart to every Star, each an organ in the Universal Body, the archetypal Images of Hiranygarbha, the Egg of eggs.

As there is one Egg, separation being but illusory, so there is one composite Image from which all others are separated in appearance only. To touch upon a mystery, that Image is the apprehensible Three in One, the Father-Mother Image and that of Kosmos

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in its prior manifestation. It is Ishvara, the Christos, potential in the heart of every creature, and also in things seemingly inanimate.

In our Solar system the image reproducing faculty is resident in the Logos whose seven Rays re-transmit the image-bearing light of greater and greater Logoi; but what change, what deterioration occurs in the descending light and its images ere reaching our Logos is not for humanity to know. Enough if the image transmitted by our Logos is realized in man's entire being, since he then has become the seven-fold likeness of the Logos.

The image-reproducing power of all creatures is located in the seven-fold heart, hence for the rebuilding of its own body and the perpetuation of its kind, all breathing things are largely indebted to Ishvara, without whom there could be no images. A seven-fold image in the heart of man, Ishvara is impressed as a perfect sphere upon each of the seven chief permanent atoms, the nucleus of his seven principles. Failure to reproduce the sphere, both in himself and his offspring, constituted the fall of man. At the lowest level of failure, man, in imitation of the brute, walked on all fours; nor will he regain the lost image until the final round of his progress.

Because of its divine lineage, the seven-fold human monad gives to the male spermatozoa and to the female ovum a vitalized, but, in this age of the world, a necessarily imperfect image of itself; a fact not fully stated in the previous chapter. To use most effectively the Creative Word is to duplicate and vitalize an image;

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hence the self-duplication of species is such a use in which the humblest creature shares with the human race, since Ishvara is the common possession of all.

The history of the human Ishvara or Christos leads back until lost in the mists of innumerable æons. Retransmitted from an earlier Solar system, or perhaps from a previous Kosmic period, in descent from our Logos it has received a negative image from every planet of the seven in downward series, and a positive one from every Solar Ray appropriate to each planet. This Ishvara is therefore a composite group-image of individual, solar and planetary impressions.

Of this composite group-image, it should be said that notwithstanding its seeming independence, it is inoperative if separated from the Logos, that link in the chain of images begun with the primal image, the one Life of all others.

In the fertilizing of the human ovum, the male spermatozoön, bearing from the father his composite group-image made effective by the positive solar pranas, conjoins in the ovum with the mother's group-image vitalized by the negative planetary pranas. These united positives and negatives draw to themselves a third composite group, that of the reincarnating being. In this brief statement we have for the present spoken our last word on that great secret of Nature, the reproduction of kind.

Because the Logos has impressed its seven-fold Image on the seven principles of man through the permanent atoms of each, the perfectability and immortality

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of the physical is assured; not however as it now is, but rather as a principle toward which the resurrected body of Jesus was an approach; in fact a principle peculiar to our own planetary scheme, and eventually as fiery and yet unconsuming as the pure Astral of the six-fold Lunar sovereign who appeared to Moses in the burning bush of Horeb.

That most ephemeral of images, the one thrown upon a mirror either by a person or a thing, exists because of Ishvara and the Solar Rays, and fails to become a living entity only because the process is incomplete. Nevertheless, the image is seven-fold and, if endowed with super-normal vision, one may discover within it the Astral and the more and more ethereal counterparts of the physical shadow.

The procedure necessary to the permanence of the shadow is a modern discovery, one made practical by Daguerre, and is the first step toward the greatest of occult arts. Photography in all natural colors is another step sure to be taken. Photography of the interiors of opaque bodies by means of the ultra-spectrum rays is another step toward that duplication which occurred in the miracle of the loaves and fishes. Some knowledge of the master secret of such duplication will be revealed to the seventh sub-race of the fifth and even more to the seventh sub-race of the sixth; but the full secret is reserved for the seventh root-race in the Melchizedekian age of Universal Peace. Then the physical body of man will have undergone those anatomical changes whereby the imaging power

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of the reproductive organs is transferred to the heart and the pineal gland.

THE RESURRECTION

THE two preceding chapters have prepared the student for a partial explanation of that profound mystery of the Christian Church, and that stumbling block of the sceptic, the physical resurrection and reappearance of the Planetary Ruler, the Master of the Seven Rays, known exoterically as Jesus the Christ.

The specific duty of the Ruler of each planet of the seven is to perfect for himself the type of body which the highest evolution of his planet uses as the basic, outward principle. Thus the Ruler of Venus, the Master of the Three Rays, those which in man permeate the upper Triad, must perfect for himself, that others may pattern, the higher Manasic Body. Completed, that body will be the most excellent of its kind in the seven planetary systems. So the perfected Kamic body of the Martian Ruler will excel all others of its kind on any planet of the lower three; those in which the Kamic principle is being evolved. When the Moon was a world, one office of its Ruler was to finish for himself a permanent Astral, the transcendent pattern to whose similitude the Lunar Chohans, now the great angels of Jehovah, should mould their outer vehicles.

On our Planetary Sovereign devolved the supreme task of perfecting for himself the basic principle of the

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seven, and so becoming the Word made flesh, the man unparalleled throughout the worlds of our Sun-ruled system. Because of this deed accomplished, man's ancient enemy will yet be overthrown, and death and passing, which came as a curse to primeval man and through him reached out to every lower creature, are to be done away with. The Word made flesh will renew gradually the image of perfection once bright on the permanent physical atoms of every human body, but duller and duller in the heart of many a fallen Adam since the golden age of long ago.

Although the very crown of our septenary evolution, physical immortality holds grave dangers for the aspirant. To live for the joy of a life free from pain and disquiet would be to ignore and even forget those obligations to the brotherhood of mankind and all lesser creatures which have little in common with ease and content and what is usually regarded as joy. Thus a boon, high indeed, would become a curse of selfishness counter to the Divine Purpose in respect to those toward whom sovereign man is supposed to act the serving uplifter.

In his Jewish Avatar, the Planetary Ruler had both major and minor ends in view, the major ends being two. First he would perfect for himself, that Jews and Gentiles and all others might copy, a permanent physical principle formed of the inner components of that physical vehicle his through the process of human generation. Second, as the world's example, Jesus — called the Master of the Yellow Ray because the

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supreme exhibitor of Buddhic compassion — would exemplify the sane and saving characteristics proper to all who yet shall attain to the deathless physical. This second end was the incentive to that full discharge of duty and that perfect patience in adversity making unique a life crowned by the sacrifice on Calvary.

With that early sacrifice even to seeming death, which was in fact a pralaya even to exhaustion of all but the foundation atoms of a physical body fit to endure for centuries, came a purification which added to his six-fold Nirmanikāyā body a seventh whose like is unknown to the Vedas, or the other sacred books of the East; in fact a body before unrealized in our various planetary evolutions, and having no superior save in the archetypal Seventh Hierarchy of the Logos.

When seen by Mary and the others, the physical body of the newly-risen Lord, as revitalized through its foundation atoms, had not ascended to the Father; in other words, it had not cast off the coarse outer material particles whose like renders the ordinary man visible to ordinary sight. As an organism such physical matter cannot endure; impermanence is stamped on its every atom. That he might walk with men, the Avatar needs must clothe himself outwardly with the impermanent. Because of that necessity, man's plain duty is to participate in the great process of perfecting the most intractable of all vehicles. He must raise physical matter to the lowest level of permanency. The Avatar has been and will yet be the teacher; man

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is the pupil and, we repeat, only in coöperation is success possible.

Having now the seventh robal covering, Jesus the Christ is nearer to this plane of as yet unconquered death than is any other discarnate Master of the White Lodge. Near is he as when visible to the company of the faithful from whose sight he seemed to ascend when no longer they could sustain the concentration necessary to super-normal sight. Near is he as when the saints of the church were granted the ineffable Vision, no figment of the brain, no delusion of ecstasy, but a reality perhaps nearer and more abiding had the attitude of these been one of simple love and reverence, rather than of worship as to a member of the Supreme Godhead.

THE COMING AVATAR

BECAUSE of a promise from the Master's lips ; one definite as to event so that mankind might be assured, but indefinite as to physical plane time so that his people might be ready through watchfulness, the faithful have from the first looked for the near advent of the Lord. Expectation has culminated in this day and generation, wherefore many earnest believers are debating the time and manner of his reappearance.

Some favor the theory of the Lord's continual coming to individuals through conversion, that opening of the heart's door. Others believe in an outpouring of the spirit on all flesh, an immaterial Avatar such as described by the prophet Joel. Clinging to the mediæval idea,

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others await with hope for themselves, but fear for their neighbors, the wrathful fiery day of the Lord, and its eternal separation of the sheep from the goats. Others there be who predict the near descent of the World-Teacher bearing a message of enlightenment to this age of large receptivity; a message long withheld since God's giving is necessarily limited by man's capacity to receive. We shall argue for a World-Teacher, and throw whatever light is ours, on the cause and manner and time of his advent.

In discovering a basic cause for an Avatar we shall in addition gather valuable data from which to shape more than a theory of the manner and time of his next appearance. The Wise men of old followed the Star, and we, knowing their secret and whence derived, shall now follow whatsoever Stars are dominant in this cycle of the world.

In preceding chapters we have discoursed somewhat on images, and in images the primal cause of every Avatar is hidden. The One Archetypal Image we have identified with the Eternal Here, the Kosmic Sun. Also we have seen that Image duplicating itself in the many Suns which, whether single or constellated, ever strive to become even as the Centre and Source of them all.

Each of the twelve Zodiacal Constellations, aye, every Star of each, has received an ideal of perfection, a reflection of the Divine Original. Because obedient to the universal law of service, Constellations and Stars alike must transmit to less favored Solar systems like

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our own, that ideal, again to be transmitted to the planets that look to the one Centre of their revolutions.

Since in regard to the Sun and the Zodiacal Signs, the Earth in its orbit is continually changing its position, the Sun is said to move through the twelve Signs in a Solar year; whereas, in the great year, over two thousand Solar years are necessary to the apparent backward progress of the Sun through a single Sign. When in a Solar year the Sun seems to enter a given Sign, a line of transmission is opened to our Earth. Then the Zodiacal Image passes down, the Sun acting as intermediary. As for the Sun, in its own vast orbit it receives directly certain Zodiacal images appropriate to the angle of reflection. These, retransmitted to Earth, produce certain great happenings outside the line of our present investigation.

The twelve Heavenly Images reaching our planet in a twelve month are each composite, and every composite contains the individual Image proper to each Star of a Zodiacal Constellation. While productive of definite results on the higher planes, the monthly succession of composite Images, has but little effect on physical matter in its present dense and unimpressional stage; but, as happened in an earlier world period, so, in one to come, pliant physical matter, in the brief term allowed to the monthly Image, will receive large benefits. Meanwhile our physical Earth and the human race must somehow receive the impress of the Heavenly Twelve. This is possible because of the slow-moving Great Year of over twenty-five thousand Solar years.

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Like the Rulers of the other planets, our Planetary Sovereign is the Regent of the Logos, especially if he appear as an Avatar. Then rightly he speaks and acts as one having utmost authority. That authority is sourced in the profoundly esoteric truth that when in the great equinoctial procession the Sun enters a Sign, the composite Image transmitted through the Solar Logos to this Earth, is received by the Planetary Ruler as the only being to whom it is at once a comprehensible ideal. That Image is the Christos incarnating in the heart of the Planetary Ruler and so taking possession of him that he yearns with a great yearning to reveal to all mankind the ineffable, inmost Glory. Hence incarnation in a body of flesh and human companionship and word of mouth and witnessed example, that the truth may become the good seed wisely and plenteously sown against the ripening and the harvest. So much for Christ's reappearing, which for this age will be in the Sign of Aquarius now entered upon. As to the manner of that reappearing let us enquire.

Jesus was born of Mary because he had not as yet a permanent principle lower than the Astral, but, having acquired such a garment woven of the finest substratum of material substance, the formative pre-natal process is for him unnecessary. Nevertheless, to become a veritable Avatar, a man among men, he must acquire the outer visible covering. This to one who said, "Destroy this temple, and in three days I will raise it up," is no impossibility. If the great Master of physical life, the raiser of Lazarus and the healer of all

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physical defects, could mend in the tomb the torn tissues and make whole the broken parts, surely he can now draw to himself the outward atoms necessary to visibility. It is in the choice of atoms that difficulty exists. As none but the exceptionally pure will avail, the process of upbuilding is slow ; but through some lofty aspiration or wholly self-sacrificing deed, it is possible for every disciple to give an atom to one who will repay with full measure of blessing pressed down and running over.

In an exoteric explanation the Master may be said to have descended already from inner planes to the Astral level. Giving an esoteric touch to the statement we will say that in the process of human reincarnation the consciousness of the greatest beings connected with this planetary scheme is gradually brought down and focused on the physical plane. Were it not for this focusing, physical matter, as now condensed, could not be manipulated by the more ethereal principles. By the faithful watchers and waiters, this gradual descent to Earth of the Master's consciousness is experienced more and more as an overflow of his being, an influx, a personal touch almost akin to visible companionship with humanity's eldest brother. Because of this uplifting and purifying experience, a return current of earth force directed to the Avatar himself, cannot but help and hasten the perfecting of his necessary seven-fold material body.

In the above we have dealt with the types of what are known as Major Avatars ; those bringing the

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Divine Likeness directly the Sun enters the Sign. As already said, this Likeness is a composite to which every Sun of the Sign contributes. Moreover, in entering our Solar system this Likeness receives a composite impress both from the seven Hierarchies of the Logos and the Planetary Rulers in downward series. When our Sun in its two thousand year passage contacts the Sign at a certain angle, the composite Image takes on a differing aspect due for instance to predominance of the Image proper to some individual component of the Sign. Thus a phase of many-sided Truth is seen as a special revelation by a major or even a minor Master of the Lodge, who, like the supreme Avatar, resolves to bring his truth to the world. So he comes to a certain people in what will prove a minor Avatar. It may in passing be said that knowledge of images and their aspect at different angles of the macrocosm and the microcosm is knowledge of every procedure of Karmic law ; a knowledge indeed.

At the time of the Pisces Avatar there had become centralized in the Roman West, a civilization destined to spread over-seas to a then unknown hemisphere. In that spreading civilization would be found comparatively few peoples receptive of the metaphysical which characterizes the religio-philosophical systems of the East. Hence, for the West a religion so simple that the wayfaring man though a fool might not err therein, and yet a religion heart-deep for the wisest, was the gift of the last great Major Avatar to those whose descendants would become the Christian nations of the world.

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Since the Image brought by the Chief Master of the White Lodge was necessarily a composite of Zodiacal, Solar and planetary Images, differences of opinion have from time to time arisen and every interpreter has maintained against all others a belief perhaps true from his viewpoint. That disintegrating process which must occur toward the end of a two thousand year cycle, has resulted in a multiplicity of sects and individual expositions representing every shade of belief from the most rigid and circumscribed Trinitarianism to the most indefinite Unitarianism. Hence the crying need of the new Image-Bringer now approaching the threshold of this mortal life.

As a whole the Kali Yuga presents peculiar stellar and planetary obstacles to the descent of the Divine Image. On the other hand, Satya Yuga is most favorable to its free transmission. Unfortunately, in the preceding Satya Yuga our crude humanity could appropriate only a fraction of such benefits as the next Satya Yuga is to offer. Evidently the great Avatars are to occur in the next Yuga. The series will begin with the culminating Kali Avatar, known exoterically as the tenth and final Avatar of Vishnu whose white horse symbolizes the new Satya period.

THE CHRISTOS

“THERE dwelleth in the heart of every creature
O Arjuna, the Master — Ishvara — who by
his magic power causeth all things to revolve mounted
upon the universal wheel of time.” Thus, from that

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unmatchable epitome of the Secret Science, the "Gita" we learn that, independent of all Avatars, the living and reproductive Divine Likeness is a universal gift. Now as that possession exists in uncountable degrees of faithfulness, the office of an Avatar is to transform in the human heart, by means of a new likeness, the old one perhaps as ancient as time itself. This more adequate likeness is the new creature born of water — the light that conveys the image — and the Spirit, the source in which the image originated.

This transformation of the man whereby the old Adam, the former likeness, becomes the new Adam, the similitude of the Master in his office as Christ-exemplifier, is in truth a mysterious process on high planes; one having material counterpart in the duplication of loaves and fishes which were first formed as an image, then fixed, and then filled with material substance by a procedure necessitating thorough knowledge of that central secret of Nature, her reproductive processes.

As conceivable by man, the Christos is a transmitted glory from the central Spiritual Sun of the Universe; wherefore the Avatar is the Light of the world. For the salvation of the many the Christos is a trinity of Beauty, Truth and Good, and fortunate are the few who can accept it as such. That reputed saint, the man of many austerities, has wholly missed it as Beauty, and hardly has he known it as Wisdom. On the other hand, the artist, following it as Beauty, but often failing to perceive it as Good, exhibits to the world that

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compound of incongruities said to be peculiar to the artistic temperament. As for the philosopher, so enamoured of Truth is he that it seems a pearl worth the ransom of many kingdoms, whereas, in the kingdom of God, Beauty and Good must have equal place with Wisdom.

Hence the Avatar, that revealer of the true kingdom, establishes the balance. No phase of Beauty escapes his eye. The lilies of the field furnish topic for ever-memorable discourse. Good is everywhere preached and exemplified, and, to all time, Truth is bequeathed in simple precepts embodying the gist of deepest philosophies. What then is the result? Inevitably this; the world in swift opposite motion slackens and stays to listen, and soon in changed orbit follows the new Sun. So that Greek inheritance, the pursuit of Beauty for itself alone, is gradually transformed until we have "The Madonna and Child" and "The Holy Family" and "The Last Supper" and such supreme examples of dedicated art; while the music of the Bacchanal and the pleasure-seeking throng takes on dignity that the Church may perform her office of song. Moreover, the eyes of the Epicurean and Pagan world of Venus and Bacchus and their votaries are turned to those ideals which move from Bethlehem to Golgotha.

As said, for the salvation of the many the Christos is a trinity of Beauty, Truth and Good. Because few can receive it as such, the office of certain major Masters of the Lodge is apparent. The noble ambition of a certain Master is to perfect in himself and his

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disciples, and finally in that division of the human family for which in respect to Wisdom he is the eternally pledged sponsor, a perfect Image of the Wisdom aspect of the Christos. Another's equally laudable desire is to perfect for himself, that his disciples and ultimately his division of mankind may possess it, a perfect image of the Beauty aspect of the Christos.

The true disciple of Wisdom surely will discover its Good and its Beauty. The true follower of Beauty comes to know the wisdom of his choice and whether an artist, a poet, or what not, he, the lover of nature, like the great English Bard who voiced himself through the mouth of another, will find Good in everything. Lastly, the pure in heart, the good, greatly desire the Beauty of the Christ and a Wisdom which is not of this world.

That men may not lack for opportunity, three royal highways are open to them; that of Good being the most direct; that of Beauty the most circuitous. To speak more definitely, Good is the central road into which, at a certain stage of the journey, the others lead. Henceforth the aspirant must travel the three roads merged in one. Therefore the prominence of Good in the teachings and example of every World Avatar. For this reason we see in the teachings of Jesus as preserved for us, the purely philosophical and the æsthetic subordinated to the great central attribute of Good.

The disciples of the Master of Beauty are by him brought into touch with the Master of Wisdom, and

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eventually they must find the Master of Good. The disciples of the Master of Wisdom are led to the Master of Good and then to the Master of Beauty, while those of the Master of Good are led, either knowingly or unknowingly, to the Master of Wisdom, and eventually to the Master of Beauty. This being led unknowingly is necessary to certain of this last named class who imagine the great central road to be the only one ; whereas all beings must sometime travel the three merged in one. This broadening and sweetening process may continue necessarily for several incarnations. In fact the traveller on the three-fold path is always an old soul long disciplined to his present discernment. The above procedure is a general one admitting of certain deviations dependent on the personnel of the disciple. The Master of Good for the Oriental nations is Gautama Buddha, but, in the Occident, Jesus the Christ will ever be supreme.

Among the trinity of attributes which constitute the Christos, masculine Wisdom or Truth is represented in our Solar system by the planet Venus ; feminine Beauty is represented by Mercury, while Good, the balance principle sometimes known as Divine Love, is represented by the Sun the Source and Centre, the giver forth and the final receiver and assimilator of all.

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LIFE

IN dealing with Life we deal with that Universal Principle which contains all others. No Life, no manifestation. So Life is the beginning, the middle and the end. But there is also a Life ceaselessly active. Having no waxings and wanings, without flood and ebb, always unaffected by lunar or stellar attractions, its even current is not apprehensible by beings subject to the laws of change, those laws which, because of Karma, react on the unstable worlds and all that dwell therein. This basic Life is called the Unmanifest Root of Manifest Life; and of it can be posited only that it would transform Manifest Life into a kindred Perfection.

Life in toto is a duality always approaching Unity; but in the beginning—to use an understandable expression—Manifest Life was dull and lethargic, preferring inaction to motion. Devoid of Wisdom, it knew not nor cared for the joys of experience born of activity. Loveless, it desired no coöperation, that gathering together whereat the Morning Stars should yet uplift their mighty pæans of praise. Every marvel springing from manifest Life was once a seed ungerminating, and forever so had not Life Unmanifest, the Father Principle, fertilized with his image the dark and cold womb of Manifest Life, the Mother Principle.

Thus in the scheme of existence originated the Life-Trinity of Father, Mother, Son; the latter being the embodied Life of all creatures in all worlds. Singling man from this countless progeny, we find in him the

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three-fold life. Hence, as the recipient of the Father Life, he is deathless should the Universe be rolled together as a scroll. As the Son, man's life is individual, but with a personal aspect which is an attempt to realize that individual life. For this result manifold incarnations are necessary. The individual life is in the direct line of reflections of the original Image derived from the Father-Mother, but the personal lives are side reflections. Should man lose the individual life, the Mother life would continue in his separated atoms until the close of the Great Day.

It is said that the Manifest cannot understand the Unmanifest Life. This is quite true if "That" be considered apart from all else. In knowing more and more of the human child we know more and more of his earthly parents; so, in knowing more and more of the real man, the Christos, we discover gradually the divine Mother and also somewhat of the "dark, hidden Father."

As stated, Life in toto once exhibited opposite characteristics. Ceaseless activity pertains to the Positive, Unmanifest Life, but inertia, equivalent to profound pralaya or what we call death, pertained to negative, Manifest Life. The problem of problems is therefore the transformation of this lethargic life through that third life, the Son. He is the Redeemer who shall raise Manifest Life to the likeness of the Father of whom he was begotten before all worlds. The Son is Light of Light, the Image and the Image-Bearer to every sphere within the radius of the emanations of the Central Logos

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or Creative Word. So we see that as original Image and reflection, the Christos is Life Eternal, apprehensible to the highest intelligence as the Archetypal Image.

Thus the universe is what it is by virtue of the Image which on examination proves to be Will, Wisdom and Love implanted in the heart of things as an ideal worthy of all striving. Æons innumerable have passed, and still in abyssmal space there remain regions of dormant life whereto the Christos shall bring that which swings the slow-moving masses of condensing nebulae.

Manifest Life is the one great obstinacy in the universe. Even now it tends at intervals toward the primal inactivity. This because it exhausts itself by needless friction until rest seems necessary. Hence those small and large cycles, the Deva days and nights, the Deva years, the Yugas, the days and nights of Brahma, the Manvantaras, and finally the day and night of Parabrahman, the fourteen eternities.

Since the Christos is Life Eternal, full attainment by any of its vehicles is the immortality thereof. Every approach to that attainment means increased ability to withstand the assault of death. As the Christos is Divine Will, Wisdom and Love, the striver toward these should in this world outlive him who turns both face and feet another way. That this is by no means the general result of just living is due to the fact that the Christos is the great physician who, ere building up, would, through the Karmic Law, first eradicate the disease; hence that chastening whereat fools laugh, deeming themselves more fortunate.

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THE UNVEILED CENTRE

THAT most hidden source of manifested life known in the East as Ishvara, the sacred and creative OM, but in the West as the Christ, the Word made flesh, is seen by man as through a glass darkly, for many veils must be raised ere that clear vision, that face to face beholding promised by the Initiate Apostle. The teaching now to be given will remove but a single protection of many which baffle the prying of the curious and other would-be rushers in even to the Holy of Holies centered and concealed in the human temple.

In that temple the individual Christos is man in miniature, the model of his seven principles, for God said, "Let us make man in our image, after our likeness." This likeness was not that of a creature who, because fallen into physical generation, must have legs and arms, feet and hands, those means of locomotion and self-help once needless, as again they shall be when the seventh round has perfected certain means of locomotion and self-help which in a primitive way were possessed by the first, the deathless race.

In his physical aspect this minute man is the microcosm of the macrocosm, the physical body as it shall be after ages of progress. As an atom on each human plane, the prototypal man illustrates the occult truth that size is no criterion of power and use. The Reality of Kosmos is in the Central Sun; whereas bulk or extension is but the illusionary result of the illusionary raying forth of Kosmic attributes. While one image

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in a series ever approaching the one Original, the Christos of man, is the individual sun of his being. His every principle is built up and maintained as a living organism by the images rayed from this sun.

The pranic energy in the orange ray of the individual sun, or Creative Word, gives to the physical heart that life-long force which drives the image-bearing bloodstream through the entire body. The violet ray of the individual Word moves the prana in the Astral body. The red ray performs a like office for the Kamic body, and so on for the seven bodies of man. As in man, so in Kosmos. The seven Rays of the Universal Heart circulate the seven currents—one within the other—of the Great Image-Bearing Breath through the heart of every lesser Sun. These in turn send forth the Rays—one within the other—which bear to the planetary hearts the solar images.

The brain of the individual Christos informs not only the physical brain, but also the brain of every higher and higher body still that of man in the post-humous condition. The creative process which in physical man is devoted to the reproduction of species, has origin in this little brain which is ever in conjunction with Atma, Buddhi and Manas. Departure from this ideal square, corresponding to the Kosmic Tetraktis, the "Holy Four," was the fall into generation because of which the organs of sex were evolved in the trunk.

In our Solar System the Sun is the heart, but the dual brain to which the cerebrum and the cerebellum

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of the human brain correspond, is found in the masculine Venus and the feminine Mercury whose esoteric names alone indicate their real functions. In an earlier incarnation, the Moon was the fourth component of a brain to which it served as exterior model, whereas Jupiter was the internal archetype. As with the moon in man, so with the planet Moon. In a period anterior to man's advent on this Earth, that planet fell from his high place and the violet sphere found a position from which in a future incarnation he shall rise more glorious than of old.

In a certain secret instruction, not without its allegorical blinds, it is said that King Soma, once numbered with the brightest archangels, became wilful and rebellious, and, separating himself as a lesser sphere from the great orb of Jupiter, he drew into his downfall a third of the heavenly host, because of which both Venus and Mercury were divided, the first greatly so. Then as a debased trinity the Moon with Saturn and Mars were hurled toward that dark sphere known to us as Earth.

Because in the Divine Likeness hands and feet have no existence as such, these ultimates — the physiological results of man's fall into gross matter — must be crucified. And yet from the cunning and the general use of which the hands are capable, it appears that this fall was not without purpose. The true office of the hands is ministration toward human uplifting and to actual need; that of the feet is to walk untiringly in the ways of service. This is a crucifixion emblematic of their transformation into the vastly better; a cruci-

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fixion which with the Master occurred long before the driving of the nails.

Our Solar System is the Grand Man, the Adam Kadmon, crucified in space that through suffering he may attain to the Perfect Likeness lost by the fall of Soma. Venus and Mercury are the thorn-crowned brows and Jupiter is the halo of obedience to the Divine Will. Mars, Saturn and the Moon are the inverted creative Triad of urging desire, constructive mind and personal will that holds the organism intact. Earth is indicated by the crucified hands and feet, while the Sun is the pierced side, the compassionate heart of the Logos that must behold and know the inevitableness of it all.

FALSE IMAGES

IN imparting somewhat of the Eastern Wisdom we have usually followed Eastern methods. Having viewed Truth from standpoints each in some particular more interior than its predecessor, let us so continue by resuming the study of images in a way made possible by preceding chapters.

In our explanation of the reproduction of species, the images necessary thereto were all supposedly mentioned. Nevertheless, a very important image was omitted pending the reader's knowledge of certain matters indispensable to the understanding of one of Nature's most hidden doings.

In the book, "Special Teachings from the Arcane Science," the chapter, "The Planetary Process,"

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describes the descent of man through the six planetary chains prior to his advent here. During his sojourn on the Buddhic planet, the Divine Likeness became fixed in the heart. On the higher Manasic planet this likeness in many respects duplicated itself quite faithfully in the "third eye," now the pineal gland.

Descending from the higher Triad to the lower quaternary of planets, man began to fashion for himself a third image deviating more and more from the original. During man's sojourn on the Moon-chain, the lower self became fixed in what is now the "solar plexus," a misnomer as will be seen. A vitalized image, the lower self from its beginning has received from the Higher Self — the Christos — that by which it lives. Hence this creation of man is not to be killed as some teach, but rather is it to be redeemed by the Christos and then made one with the original. This is just since the individual Christos is but a reflection of the Kosmic Christos, and man in creating a false Christos but followed imperfectly the initiative of his Divine Progenitors. This thing of man's shaping is a dweller on every human threshold, and, however malformed and hideous, it must in some experience be encountered face to face. Thus man has an object lesson, an opportunity to improve by self-knowledge.

While the Christos is a likeness of the Highest, the false Christos is a protean shape showing every new selfishness or debasement of its creator. In the venomous it seems a snake, in the cruel a cruel beast, in the utterly selfish a solitary animal which with

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Eastern peoples is the rhinoceros. Being but the minute model of the fallen Adam, the lower self eludes physical sight, but, freed by the death of the physical, it expands until a palpable self, to some extent a body shaped to its creator when on the Astral plane. Next it becomes his Kamic and next his Kama-Manasic self to be exchanged for the true self and shape when the threshold of Devachan is crossed. The facts in regard to shape were known to Swedenborg, but his reasons therefor were inadequate since he failed to divine the true nature either of the Christos or its counterfeit.

While the lower self cannot work radical change in the anatomy of the unpliant physical body, Initiates can instance extreme cases where the Astral and the Kamic bodies have in shape been unfitted for association with the human physical principle, because of which the discarnate entity, by the laws governing reproduction, is inhibited from entering a body proper to either the human or the animal kingdom.

That woman-kind is unable to bring forth offspring fashioned after the true model is due in part to the effect of the false model on the spermatozoön image and those proper to the ovum. These images in conjunction with the Astral model of the reincarnating being, result in the type peculiar to this age of the world.

In the Grand Man, the Adam Kadmon of the Kabala, the Sun is the heart containing the Divine Image which, bequeathed to Jupiter, becomes the spherical model of the other planets. In Mercury is a

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likeness less faithful, but slightly more complex. In Venus the likeness gains in complexity at the expense of faithfulness. In Saturn, Mars, and the Moon, is the false likeness which centres in the Moon, the solar plexus or false heart of the Grand Man.

For the better understanding of what is to follow, it should be borne in mind that all vibration is light and sound, and that these to physical beings are cognizable through but a few of their innumerable octaves. Also, it should be added that even these octaves are known primarily only because of the heart image, the Christos — that immortal epitome of light and sound — and, secondly, because of the brain image, and, thirdly, because of the solar plexus image, and, lastly, because of the physical organs of sight and hearing. In fact, were it not for the internal images or reflectors, the Sun itself would make no impression on any retina in the Solar System.

As in man the false image is bright only because of light borrowed from the sun of the body, so, in the Grand Man, the false image shines only because of the Sun. Again, as man is led now by good and now by evil, so by day the Sun of heaven lights his way and the Moon by night. When the moon in man is redeemed and merged in the true light, a two-fold glory will be his. So when the Moon of the Grand Man is restored to its lost estate, there will be no night, but everlasting day is to shine upon the purified and transparent planets of the system.

It is recorded that in the last days of Atlantis, when

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her judgment was about to fall, the Christos in the hearts of her evil magicians became wholly obscured and its light was in a way transferred to the counterfeit. Since the Christos is that inmost light because of which the eye sees, the Sun in heaven became to these wicked ones a dark sphere, and the Moon, visible because of the evil moon in the body, seemed blood red. Moreover, because of this perverted vision, the planets which had shared in that debasement of King Soma already alluded to, seemed to fall and meet the Earth. On the other hand, to the good magicians victorious in the long battle with the Satanic powers, the sun in the body caused the Sun overhead to shine with a pure lustre unequalled before or since, while the Moon took on a violet beauty which yet shall be hers.

These events in the guise of allegory have been handed down from remote times; hence the origin of those names, white magician and black magician; brother of the shine and brother of the shadow. Furthermore, the great Initiate foretold a condition of mental and physical blindness, or rather of distorted vision, to be suffered ere his next appearing.

In conclusion, a few facts in regard to man as a thinking being. The human brain represents a mental growth beginning with the Venus evolution. Structural changes radical indeed have taken place since the pituitary body, the optic thalamus, and the pineal gland constituted the entire brain, that of the spiritual mind. With the Saturn evolution, those organs of the material mind, the cerebrum and the cerebellum, began

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their growth at the expense of the higher organs. These shrunk gradually, until, at the separation of sexes on this Earth, the human brain much resembled its present shape and structure.

The Christos controls the small spiritual brain, while the false image controls the larger one, that dedicated to material uses. In many instances the man is controlled wholly from the epigastric plexus, but, with the best examples of the race, those spiritual and material organs, the heart, the brain and the solar plexus, are blended in an approach to that ideal trinity which will yet justify the false image by proving it to be in the Divine Plan for our seven-fold evolution.

HATHA YOGA

CONCENTRATION on the solar plexus is a form of yoga condemned by all true occultists; one, the secret of whose harmfulness can be gathered from the last two chapters. When in man the heart image and those of the brain and the solar plexus have wholly become a trinity in unity, that sacred trinity or creative word will correspond with the seven-fold Creative Word of the Logos and will therefore draw to itself the positive Cosmic Kundalini, the Fohatic energy which ignited that huge magnet, the Sun. Could the union of the human and the Cosmic Kundalini occur in a physical body not wholly purified of the lower nature, the Sacred Fire would inevitably reduce that body to ashes.

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This then is the force with one of whose aspects the disciples of Hatha Yoga are tampering. Many Hatha Yoga practices but add fuel to the infernal fire which, compounded of dominating personal will, selfish desire, and scheming mind, is the life of that demon in man, the impure and malformed negative image. From the facts concerning the negative image was derived the dogma of Satan and man's damnation in hell-fire, a fire discovered by Swedenborg to be that of perverted good.

The true image and the false image in man, Hatha Yoga more and more separates until the false reduces him to the lowest sub-plane of the Astral realm, and even drives him to an outer planet referred to in "Special Teachings." That Ishvara exists in all things is equivalent to the truth that before its separation into positive and negative in the lower kingdoms, its unity meant the purity of those kingdoms; the purity of ignorance rather than the purity of wisdom. The division of the two-fold Ishvara was the fall of the animal, the vegetable, and the mineral kingdoms, and this fall was induced by man's dominating will in its personal aspect.

To illustrate: the malevolent and selfish human will which certain Hatha Yoga practices are peculiarly suited to strengthen, has long controlled the negative Ishvara in certain non-human species, and lo! the tiger and the venomous snake where lamb-like qualities would otherwise have continued. Thus resulted the poison species of the vegetable kingdom, while in the mineral

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division the "malicious magnetism" of Christian Science has done its work.

On the other hand, Raja Yoga is the strengthener of human spiritual will, that force which strives for the balance found only in the unification of the positive image and the negative image, the higher Self and the lower self. Since through the personal will of man, separation in the lower kingdoms was brought about, it follows that through his spiritual will—which inevitably seeks unity with the Divine Will—every creature is to be lifted into that peace visioned by the Hebrew prophet, when "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord"—the unified Christos—"as the waters cover the sea."

MALE AND FEMALE

IN the chapter "Sex" in "Special Teachings from the Arcane Science," it is stated that as a rule, with certain exceptions there given, sex in this age of the world is a fixed condition. The reason beneath the statement could not at that stage of our exposition be made clear, and even now, after several chapters dealing with images, there are basic facts for which the reader is unprepared.

In this Solar System the Sun in its aspect as Logos is the balance of positive and negative; the ideal for whose full attainment sex exists and toward which it ever strives. Among planets, Jupiter is the balance since it receives the Divine prototypal Image in its

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first reflection from the Solar Logos. While the ideal attained by the one-principal Jupiter evolution is the purest in the planetary schemes, the possibilities of the Christos are there known and realized only in respect to Divine Will. The six-fold Luna evolution is based on personal will, that opposite of Divine Will, and only through the union of the Luna and the Jupiter aspects of will can the supreme balancing power of that principle be assured among the seven planetary principles.

The Moon is the planet of generation because sex, begun in the Martian scheme, assumed on the Moon characteristics approaching those of this world. In the human family, sex has received not only an expression somewhat different from the Lunar one, but also a physical vehicle unknown to an evolution based on the Astral body.

Of the lower Triad of planets, those rebellious ones, it should be said that while they lost not from their hearts the Divine Image, it nevertheless became proportionately obscured as the false image waxed in importance. In the Lunar evolution that self-created image was distinctly a sex one showing now male and now female. Our humanity inherited from the Pitris of the violet planet a tendency toward sex and sex alternation; a tendency not at first realized, for, in the development of the Earth races, certain features of the Lunar scheme, even from its inception, were hurriedly gone over.

Sex alternation on this planet has been outgrown

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gradually so that, barring the exceptions noted in "Special Teachings," sex for the individual is fixed and will as a rule obtain until the "sexless" condition—in reality the balanced one—is reached. This fixity is due to the presence of the female image in the solar plexus of womankind, and the male image in the solar plexus of man.

The Sun will shine for æons because the positive, creative male aspect and the negative, creative female aspect of the Christos are there unified. Receiving this positive and negative light, the planets originally were self-luminous throughout their principles with a cool shining even as the Sun in its true nature. Separation of Lights afterward occurring in all the planets, the negative light became crude Satanic fire which tends to die out. The pure, positive fire is unquenchable on the seventh plane of Jupiter, on the sixth and seventh of Mercury, and on the fifth, sixth and seventh of Venus. The negative light must undergo purification on the fourth plane of Saturn, on the third and fourth of Mars, and on the entire quaternary of this Earth which alone of the seven planets will contain the positive and the negative light as a seven-fold brightness much resembling that of the Sun.

Complete union of the positive and the negative aspects of the Christos in incarnated man will be the glorification of his principles from the physical upward. Then shall the righteous shine forth with that light which kindled and maintains the Sun itself. In Devachan the radiations of the positive image in man unite

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with whatever of true brightness was acquired by the negative image through good deeds accomplished and weaknesses of the flesh triumphed over in the previous incarnation.

Notwithstanding every merit achieved by man in the last Earth-life, the purified energy of the negative image—that sure possession of his upper Triad of principles—cannot give permanence to the personality as a discarnate existence. Nothing short of actual balance, that seventh round attainment, can do this. Hence, for every being connected with our Earth-evolution, reincarnation is still necessary. Evidently the balance will be gained in some culminating Earth-life. Having found the balance while in the physical principle, its possessor will have no occasion to discard that which has become immortal.

THE STAR OF BETHLEHEM

CONCERNING the Star of Bethlehem, one fact can be set against many theories. From time to time, astrologers of the exoteric school have claimed knowledge of the Star in the East and its periodical appearance. Popular fancy often has associated this Star with some great comet suddenly visible, for instance, that of Donati or of Halley. Searching the sky and mapping its widest-known circumference, the astronomer is convinced that, if no fiction, the Christ Star seen by the Magi was in truth the sudden flaming forth of two colliding Suns and their systems. The

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ancient teaching is the one fact against the above suppositions and others which could be mentioned.

As already explained, the Central Sun or Kosmic Heart contains the original Ishvara or Christos, the Divine Image in which all other images live and move and have their being. Had man but clarified sight, that chief Sun would be visible always. As in moments of spiritual uplifting the Christian saints have beheld the ever-present Christ Jesus, so, on other occasions of which but one is openly known, some have been granted the true ineffable Vision, that of the Christ Star.

When a Major Avatar takes on his garment of flesh, at once is opened a line of communication between the original Christos and its reflection through the descending series of Suns even to our Sun and planet. Spreading over the entire globe, the influx then raises in the scale of spiritual growth all normal creatures. This was the Christmas gift of the babe of Bethlehem. On the other hand, the celestial outpouring is repugnant to the Kamic nature of the wicked, and arouses many a Herod to bloodthirsty deeds.

The Magi were the first true unsectarian Christians, and to these holy men, learned in the Ancient Wisdom and therefore receptive of Truth, was vouchsafed a vision of import even greater than that to the company from whose presence the Master ascended into the upper realms. It is significant that in the Gospel narrative the Magi alone are mentioned as followers or even observers of the Star. To the shepherds who,

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like their Chaldean predecessors, knew the heavenly geography, it was granted to behold the angel messengers of the Lord and to hear the never-ceasing hosannas of the sky, but no unusual Star rose upon their vision.

Inasmuch as the time approaches wherein the Star of Stars again will make itself seen, a query as to the qualified is natural. The simple truth and the deep philosophy of the answer is contained in that beatitude, "Blessed are the pure in heart: for they shall see God." When again between the Heart of Hearts and our Earth the line of communication is opened, the Divine Original will find the heart of him in whom the Christos is an unclouded purity. Let us hope that in the good time coming the pure in heart will outnumber the three Wise Masters of the White Lodge to whom the Star of Bethlehem was an exceeding great joy.

JEHOVAH

AS Infinite Positive Life can be counterparted by negative life only when the latter is perfected as infinite variety, it follows that in the Kosmic scheme for each Sun and planet, as well as for each individual being, some distinguishing excellence is ever in the making or finishing.

Among the planets of our system, the supremacy of Spiritual Will—the great balance—is imperative; hence the normal evolution of the largest of the system is wholly devoted to that end. The necessary

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perfecting of Divine Love has caused the evolution of another planet to concentrate thereon ; but as Divine Love needs the control of Spiritual Will, that principle is included as a secondary consideration in the Mercurian scheme.

As Wisdom is an invaluable co-worker with Divine Love, the energies of another planet are directed chiefly toward Wisdom, with Divine Love as secondary and Spiritual Will as tertiary ends. Because of this scheme, the higher Triad of planets is enduringly unified in the bonds of reciprocity. That the perfection of greater variety might result, this high trinity of attributes and planets was divided. Hence the lower trinity of planets, each having its specialty, the polar opposite of that of the planet from which it was divided. Further variety required an additional planet, our own, on which the basic physical principle is undergoing age-long purification.

The planetary rulers were perfected at different periods in the life of the seven planets. The ruler of our world was the last, whereas the ruler of Jupiter was the first to attain spiritual majority. Prior to the attainment of the Jovian ruler, the Violet Hierarchy of the Logos acted as regent. The ruler of Mercury was next perfected, but, until so, the ruler of Jupiter officiated for him.

Following the procedure above shown, Jehovah, the perfected Lunar sovereign — now in a way united with the Sixth Hierarchy of the Logos — acted as ruler of our planet until its rightful sovereign had attained

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spiritual majority. This consummation was the profoundly esoteric purpose of the Pisces Avatar for whose advent the Hebrew mouthpieces of Jehovah had long sought to prepare the "Chosen People." The knowledge and exoteric purpose of that advent were by Paul communicated to the Gentile world.

The false image in the solar plexus, man is prone to externalize as an idol. Therefore idolatry was ever the besetting sin of ancient peoples. Those monstrosities of wood and brass and stone, caricatures of human kind and the lesser orders, before which the heathen in all ages have humbled themselves, represent quite faithfully the composite lower selves of their worshippers. Hence the stern command of Jehovah to a nation prone to such lapses as the setting up of the golden calf; a nation that must needs worship; a nation quite incapable of the nice distinction between worship and reverent love. Surely it was far better to worship Jehovah as a pure and lofty ideal than to grovel before any counterfeit of man or beast or reptile.

Jesus prayed not to Jehovah, but to the Father in Heaven, that Divine Archetypal One whom he as Avatar had brought even from the Star that shone upon his manger cradle. In this new dispensation it is not to Jehovah, but to the Christos, by the Master vitalized in every willing heart, that we should look for strength and guidance. The altogether conservative Israelitish people cling to Jehovah of the old dispensation, for he is the great Father of the Violet Ray in its negative, Lunar aspect. On the other hand, the Chris-

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tian Church, almost from Apostolic times, has confused Jesus with Jehovah. In this respect, Swedenborg has eclipsed every other interpreter of the "Word."

Jehovah never appeared in the flesh on this Earth or any other; but as the six principles, from the Astral upward, largely control the physical body, so, through his perfected six-fold being, Jehovah guided the affairs of this physical globe until the reign of his necessary successor whose kingdom is an everlasting one. Since Jehovah was never the Word made flesh, he was never the brother man, but rather the Divine Ruler and Law Giver more or less removed.

Only the Word made flesh could bring to humanity the Christos in its basic manifestation to wit, that which, while in contact with every infirmity and seduction of the flesh, is yet proof against them all. The redemptive power of Jesus the Christ is in his ability to give of his own strength to every disciple. That he might bequeath to them all a heart-image enabling every possessor to resist sore temptation and endure fiery trial, he underwent the greatest testing experiences possible to his time.

The Lunar evolution having been that of personal will, the perfection of this principle for our entire planetary series is in Jehovah whose every command and "Thus saith the Lord," reveals personal will united with Spiritual Will, but yet shows personal will to be his characteristic attribute. Our planet has no polar opposite in the series. Its evolution is synthetic with the physical as basis. The polar opposite of that

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basis is the great Seventh Hierarchy of the Logos. The Image or Archetype to which the humanity of this globe is to attain is in the Hierarchy represented by the Pisces and the Aquarius Avatars, whereas the Archetype represented by Jehovah, ere the turning point of this planet's progress, was that of the Sixth Hierarchy of the Logos, the goal of the Lunar evolution.

Every planet has its chief problem; one wholly solvable by its rightful ruler rather than by its regent. The problem for this world began with man's inevitable loss of negative purity. That problem continues through this middle period of sin and consequent misery. The solution can be looked to, but its attainment is only through the Avatar and his redemptive work. Man must be born again; in other words, the Divine Ideal peculiar to the physical evolution must be implaneted in his heart. This being the work of Jesus rather than of Jehovah, theologians have evolved and the Church has accepted dogmas suited to a superficial conception of God's plan for the entire race.

SEX DIVISION AND REUNION

THE teaching "Family Rays" dealt with the permanent family of seven of which it was said, "The components of a permanent family are three positives and three negatives and the odd seventh member, the connecting link with another permanent family of seven." The statement was in some ways an exoteric one; a substitute for the real inner mystery

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which at this stage of our explanation is to be revealed in an unveiling of Isis not permitted during the infant days of the theosophical movement.

Esoterically speaking, the perfect Kosmic and Zodiacal number is ten rather than twelve. In past ages the signs Virgo, Libra and Scorpio, the Lunar A. U. M. were the Lunar OM, the Word of one syllable. That is, the three signs were then much less separated and in fact were by the Eoptai accounted one. The pulling away of positive Scorpio and negative Virgo from the balance, the Moon sign Libra, corresponded to the separation of sexes on this Earth many million years ago. "As above, so below," say the disciples of Hermes; hence the separation of "sexless" humanity into male and female was sourced in the Zodiacal Archetype, the Grand Man of the Stellar Heavens. The occult teaching is that the perfected Libra influence of personal will is yet to draw Virgo and Scorpio to itself, wherefore the Zodiacal circle of ten shall then be a more compact and perfect model for all life within its far-reaching influence.

So much for preliminary to an occult teaching long withheld since imperfect grasp or inadequate statement might seem to excuse laxity, or even sanction license, in matters of sex. Separation of sexes occurred ages before the incarnation of the higher Egos, but, as explained in "Teachings from the Arcane Science," prior to that incarnation the race possessed the incipient seven principles. To be exact: in every permanent family of seven—to whichever of the seven Solar

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Rays belonging—every entity possessed positive and negative Buddhi, higher Manas, lower Manas, and personal will, also the sexless physical body and the sexless principle of Spiritual Will. Moreover, these were enclosed in one Auric Egg of pure Akasa. Of this family of seven, whose every component, we repeat, embodied both the positive and the negative of every divisible principle, three were as units positive to the other three, while the seventh was either positive or negative to the seventh of another group of the same color or Ray.

When Virgo of the Zodiac drew away from Scorpio, Aries-Libra the great balancing axis, felt the strain. As Spiritual Will, Aries remained intact, but the power of personal will became portioned between Libra its original possessor, and both Virgo and Scorpio. Henceforth the Zodiac was to some extent two hemispheres, male and female, positive and negative. Thus was prefigured an occurrence in the human zodiac. Through preponderance of either Kama or lower Manas, came loss of balance in the compound sexless human being. Then loss of unity caused that drifting apart which rent the enveloping spherical egg from Libra to Aries. Thus were produced two eggs held together at their infinitely minute northern points by the finest elastic thread of that Kosmic Will which thus unites every Sun to the Central Sphere.

The male egg received positive higher and lower Manas and personal will; also negative Buddhi and Kama and an equal share of sexless Spiritual Will.

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From the combination resulted the male physical body. The female egg received positive Buddhi and Kama ; also negative higher and lower Manas and personal will, and an equal share of Spiritual Will. Hence the female physical body. Thus, for the acquisition of experience in all other families of all other Rays, every family of seven in the entire seven great divisions of humanity became a family of fourteen.

In every seventh incarnation the twins are brought together in a union theoretically as ideal as though the twain were one flesh like Adam and Eve ere the separation allegorized in the Bible story. Because of the connecting thread, twin-souls can and do meet more frequently during Devachanic life in regions above the thralldom of lower sex attraction. Often they meet in earth-lives other than the seventh, and of such meetings history holds notable instances whose melancholy or tragic outcome puzzles those not having the key. Michelangelo and Colonna, souls strong to resist ; Dante and Beatrice sundered by her marriage and early death ; Paolo and Francesca da Rimini paying the dreadful price ! What is the import of it all ?

In every seventh incarnation of twin-souls their sex Karma, if delayed, must bear its long-maturing fruit. Have the twins been chaste in their former meetings ? If so, their marriage will now be ideal. But, as often happens, if they have ignored the barrier imposed by the great Lords of Karma, then to the extent of their transgression will the shadow be upon their permitted union. Thousands have wept for Francesca, and Dante

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gives the crude, pitiless, mediæval view; but those who know the good Law lament not since the swift steel-thrust of Karma paid the price and ended a situation which, if prolonged, would have blighted the entire seventh incarnation, perhaps the next in order. The termination of such affairs, either by discovery, or separation, or even by the death of one or both actors in the heart-drama, is a deed of mercy reaching toward that seventh life in which every series supposedly culminates ere the separation for the varied experiences acquirable only in the six of another and higher series.

Because the doctrine of soul-mates has been much misunderstood, its attempted application is usually either curious or calamitous. Certain over-emotional ones, women mostly, seek for continually and often seem to find their other selves for whom, in the appointed time, search is unnecessary since meeting is then inevitable. Aside from wide error in the matter, quite a company can be selected from, for, in the original family of seven, the three positives and the three negatives and the odd seventh divided into three positive and three negative couples and the seventh couple, positive or negative to the seventh couple of another family. Any masculine of the three positive couples would easily mistake for his mate any feminine of the three negative couples; while the masculine of the odd seventh could with conviction choose any feminine of the double family of twenty-eight. Of complications we indicate a few, but, in the present mixed condition of the race, they are almost innumerable.

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Two members of the permanent seven-fourteen group are often associated as parent and child in a family of several children; if partiality is not then guarded against, the association is broken up. So the opportunity for a valuable life-lesson is deferred. Originally the members of every group of seven possessed only the possibility of sex. Apace with their general development, sex asserted itself ever until the androgyne condition. Continued general development meant specialization into sex, hence division of the Auric Egg. The Divine Androgyne will complete the circle or rather the spiral of sex. With the Divine Androgyne, the Christos model for this planet is attained. In this finished being the lower creative Triad or Word—the transmuted creative potency—shall have regained its former throne in the common brain of the united Adam and Eve. Meanwhile, greatly disturbed balance of the positives or negatives proper to a hemisphere of the Auric Egg, may produce temporary change of sex.

The Garden of Eden was the undivided Auric Egg in which lived the sexless Adam. Eve's creation was the attained androgyne state; while the fall and expulsion from Paradise was the inevitable division of the Egg into actual male and female, the outer world being the place of their progress toward the new Eden; in other words, the perfected and reunited Egg. The seventh race of this round will in some ways approach the androgyne state, but the Divine Androgyne is the product of the culminating seventh round. For that

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being the long-divided hemispheres of the original Egg are to unite permanently. This is the true marriage of which every other is but a type. It is a marriage beyond and forever free from lower sex attraction, and yet a marriage conserving the purified gold of all that is sweet and precious in earthly union.

In conclusion: the separation of the planets from the Solar Sphere and their final reunion therewith described in "The Planetary Process" in "Arcane Science," is counterparted by the division and final coming together of the human male-female Auric Egg. The Zodiac itself is a temporary separation from its invisible Positive Centre.

SPURIOUS INCARNATIONS

IT is a familiar occult teaching that any group-soul proper to any species of the insect family puts forth innumerable simultaneous incarnations. A single insect life counts for almost nothing, but the collective lives furnish an experience which finally lifts the group-soul intelligence far above that of the single life.

In downward evolution through the planetary chains, man has become a seven-fold group-soul that on no planet of the seven has experienced simultaneous multiple incarnations. That in a previous solar system he was on a level with what the insect group-soul here has been, or else now is, would appear from certain powers proper to man; powers evidently the outgrowth of multiple incarnations in a most humble condition

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æons ago. The early "sweat-born" races were thus produced because of partial reversion to a method older than any planet of our system.

As the preceding chapter revealed, the human Auric Egg, dividing, became two. This that its future unity might be more complexly perfect. Further division has not since occurred. Nevertheless, human mind-will-desire ever shapes and makes cohesive and sends forth countless duplicates of the man or woman entire. Not real entities these, and formed around a permanent nucleus, but in fact thought forms mind-shaped, will-strengthened and then desire-propelled even as the sunbeams from the Logos.

Let it be said that every beam of human origin, and so of quite limited reach, is traceable to the sun in the heart and its high reflection in the pineal gland and also its lower reflection in the solar plexus. Wheresoever seen, every human self-duplication lacks the coarser material base; still, through concentrated will and desire, such thought forms acquire a persistency almost warranting for them the name "spurious incarnations."

To abnormal vision these counterfeits seem often so real that, seeing their own duplications in widely different localities, some psychics have been misled to believe in simultaneous multiple incarnations of the human Ego. The ability of certain vehicles to separate more or less from the material human body during sleep or trance, probably is an evolved inheritance from the ancient conditions alluded to.

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The discarnate have by no means lost the power of self-multiplication; but, having relaxed their grasp of physical matter, they reproduce in finer substance; yet, by uniting whatever of personal will is now their own, with the combined personal will of the seance room, a certain stratum of physical matter is manipulated into a cohering and satisfactory likeness of the dead. Because universal and quite obvious on the Devachanic levels, self-multiplication there excites no more of interest and comment than do the most ordinary occurrences of the material world in its denizens.

SEX IN MIND

WE have seen that in the division of the human Auric Egg, the male and the female each received positive and negative aspects of the compound human principles. With total separation of sexes, gradually occurred in both male and female a sub-division of these principles.

After this sub-division, the male principles were as follows: positive and negative higher and lower Manas, personal will and physical body in their dominant aspects; also positive and negative Buddhi and Kama in their subordinate aspects. These four dominant positives coupled with their negatives, together with the two subordinate positives and their negatives, plus sexless Spiritual Will, make the male complement of thirteen.

In the female sub-division the principles are positive

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and negative higher and lower Manas, personal will and physical body, all in their subordinate aspects; also positive and negative Buddhi and Kama in their dominant aspects. These four subordinate positives coupled with their negatives, together with the two dominant positives and their negatives, plus sexless Spiritual Will, make the female complement of thirteen.

Union of the two thirteens is indicated by the number twenty-six which in fact represents the creative potency of male and female. Exoterically speaking, this number represents Y H V H, the male-female Jod-Hevah. Esoterically the number is that of the Divine Androgyne not yet actually united with the Logos.

A superficial view would indicate that in the apportioning of positives and negatives the man was favored. This view is strengthened by the fact that the preponderance of positives in him has resulted in the inferior position of women. However, analysis will show that the great principle of Buddhi in its dominant aspect, plus the possibilities in positive Kama, equalize the seemingly unfair division.

The dominant positive and negative higher and lower Manas of man are the originators in him of every thought whatsoever, while his subordinate positive and negative Buddhi and Kama each, according to the nature of the thought, is the matrix in which gestation occurs. With women thought originates in subordinate higher or lower Manas, and finds its matrix in dominant positive and negative Buddhi or Kama.

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The great positive thoughts whose expression stirs the planet and moulds and remoulds for good or evil the nations thereon, originate in dominant higher or lower Manas, but mature in dominant Buddhi or Kama. Thus is indicated the province of the feminine mind in the shaping of the world. Search deep enough and woman's personality is in all history; her figure is indispensable to the vast panorama; but, even as she hides in her womb the future man, so, in the mighty sweep of events, instinctively she chooses the background.

Because of dominant higher Manas, the great creations of imaginative art have originated almost universally in the male mind, but their gestation was in the dominant Buddhi of women. To the sonnets of Petrarch, Laura was necessary. They were hers as much as any child of the flesh could be. What is true of these two is largely so of Dante and Beatrice. The death of the latter was no great impediment to the marriage of true minds since Manas and Buddhi, whether incarnate or discarnate, are ever on their proper levels. Now, while the discarnate condition of these is that of concentration on those high levels, it is the province of genius to rise to them, thus overcoming many but not all obstacles to perfect union.

Much in the creative imagination of men like Dante and Shakespeare cannot germinate in the positive Buddhi of ordinary or even extraordinary women. Soaring beyond the limitations of these, certain ideas of a world-genius find their womb in the Buddhist planet,

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or, more precisely, in some hierarchy thereof. But, for the greater part, it is the imperfect seven-fold woman, human in her faults and excellences, that must receive and mature that of which her ordinary consciousness may know nothing.

The "new woman" is prone to ignore, or else make light of, a sex law existing before the birth of this planet, or even of the Sun, that Creative Word to which all planets look for light. This woman over-estimates that masculine belonging, positive higher Manas, and under-estimates her own heavenly gift, dominant positive Buddhi. In all reasonable ways let woman cultivate every positive possession and balance negative ones, but after all is done she is Buddhi, whereas man, striving toward Divine Love is, in the outcome, higher Manas.

By cultivating subordinate, positive higher Manas and dominant, positive Buddhi, the great, balanced intellectual women of every age have exhibited the peculiar charm of feminine genius; while, by working along lines of least resistance, the gifted males have exhibited the characteristics of the analytical masculine mind.

IDEAS

THE preceding chapter, together with the several given to the study of images, prepares the way for a chapter dealing with ideas.

The world teems with ideas broadly divisible into two classes: those indicating a worthy, or even a high

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origin, and those whose source is unworthy, or even base. In a general distinction, all in the first class are sub-divisions of that one Original the Supreme Archetype, the Christos, the Divine Idea emanated from the Heart of the Kosmic Logos.

In progress from Sun to Sun, and eventually through our planetary series to this Earth, the Divine Idea is divided and sub-divided and changed by hosts of intelligences in descending series. This procedure is inevitable since, in passage from its origin in Unity, the Idea more and more encounters complexity until on this planet its variants are well-nigh uncountable.

Evil ideas have also their Archetype; not however an evil one, but in fact an Archetype containing what in downward division and sub-division and alteration becomes unmistakable evil on the lower planes of this world. In the chapter "False Images" was discovered the process whereby in the Saturn evolution the image proper to the higher Triad of planets was duplicated in lower way. This Saturn image or idea is the original to which is traceable every evil idea existing among men.

Ideas originate in the male division of the human brain no more than the child originates in the seminal fluid. Ideas originate in the female division of the brain no more than does the child in the ovum. The male division already has an idea, a positive one acquired previously. The female division has also an acquired idea, a negative one. Through the union of this positive and this negative, an extraneous idea

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is drawn to the female division of the brain, there to be brought forth as the new-born idea.

While between the birth of the child and the birth of an idea a profound correspondence exists, an important after difference should be noted. The child comes forth an individual being; one destined for duties which more or less are to separate him from his parents. As for the idea, it remains with the parent brain or brains as one of a group of ideas undergoing unification in a way analogous to the unification of the planetary group-soul.

With the reëmbodiment of the individual comes the reëmbodiment of the individual idea. At the beginning of a round occurs the rebirth of the round idea, due to the return of the world-group of beings. These positive and these negative beings draw to themselves the extraneous idea, a variant of the world idea, and the resulting three-fold idea proves a higher expression of the previous round idea. This procedure holds for the race and the sub-race idea; also for that of any returning group. The progressive rebirths of the individual, family, community, national and race ideas constitute the progress of the world.

That which causes men of kindred genius to appear in groups, as in the age of Pericles or Elizabeth, is no caprice of nature, but a stable law. At such times the Divine Image in its beauty aspect is allowed free descent to this world. If born in a time of sterility, the Divine Image being then impeded, genius is more or less handicapped and rarely attains possibilities.

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Fortunately the good Karma of genius often permits birth under favorable planetary and stellar conditions.

Physical parentage is a great and obvious means whereby men and women are drawn together in a bond destined to eventuate in the physical aspect of the planetary group-soul. Mental parentage is a means far more subtle, therefore one rarely recognized on the physical plane, but more and more obvious in post-humous life. Because of this, such parents are drawn together in that after condition, and eventually in a future reëmbodiment, that the parent tie may exist on both the physical and the mental planes.

Master minds that group in themselves ideas worthy of a matrix in the higher planets, have joined the company of those who make for the future compound Solar Group-Soul. On the other hand, those whose minds group evil ideas, become parents of other evil ideas. Such men and women are joining or have joined the company that makes for an infernal group-soul; one to be disintegrated by its own interior force of selfishness.

Because as originally emanated, the Divine Idea was simple, and because in downward passage it became more and more compound, we must conclude that infinite variety is to be the ordered outcome. Furthermore, those kingdoms of life which man deems beneath him, contain possibilities of complexity unattainable by the human save through the compound Solar Group-Soul.

Though much simpler than our own, the Lemurian civilization reached a stage when complexity took on a

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decadent expression. The more intricate Atlantean civilization underwent a similar experience. The danger, aye, the destruction threatening our own great material civilization is indicated by the decadence and the catastrophe of its predecessors. That decadence is the insidious foe of complexity is illustrated by "Modernism" and "Futurism" in the fine arts, notably Music, Poetry, and Painting. Evidently these schools have created a Kama Manasic obsessor whose condition is a pathological one.

Since humanity's task is to bring to the planetary group, and eventually to the Solar one, a complex but wholly pure expression of the Divine Idea, it follows that the world of multitudinous interests is not to be shunned. Those so doing from sloth or fancied superiority, are without excuse. The Idealist and the Thinker withdrawn from the crowd, and the Saint in his retreat, are striving, consciously or unconsciously, to preserve the balance against the disturbing pull of a gross materialism. But the place of what Whitman called the "divine average" is in the work-a-day world, there to give the idea a varied expression worthy of the times in which their lot is cast.

EARTH'S CONTRIBUTION TO HEAVEN

A SHALLOW Pessimism complains that, without his volition, man is here and beset by temptations too strong for his weak will, or too alluring for the flesh, or too insidious for his imperfect wisdom.

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Besides, misfortunes many and pain both mental and physical shorten his days which, after all, are but vanity. To this indictment of the ordering Power, an equally shallow Theology is wont to reply that man is God-placed in this earth-valley ; and here undergoes preparation for the pure, high, complete, and uninterrupted life of Heaven his true home.

In the Religio-Philosophical scheme which in both "Arcane Science" and "The Heart of Things" we have sought to unfold, it is explained that to this planet man came from choice ; in fact, because of an inner urge toward that which alone could make him what already he is, and what eventually he is to be. Strong temptations overcome shall strengthen his too pliant will. Alluring ones put down shall purify the flesh. Insidious ones revealed in their true colors shall widen and deepen his wisdom. Finally, dedicated service to the world's needs shall make Christ-like his love. Then shall the perfected trinity in man correspond with the Divine Attributes.

Although for ages misfortune and pain have been man's portion, his human heritage, they originated with himself alone. Even death and passing were his own bringing about. The physical of man was at one time pure and transparent and undecaying ; but to his outer body gradually he drew, atoms of grosser and grosser clay, atoms of impermanence that nevertheless contained possibilities which, if realized through him, would make of Heaven a fulness complete.

The claim of the Theologian that already the

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heavenly condition is full and perfect, narrows the Divine Purpose touching the human race. This we would show.

Love manifests in the mother's endured parturition pains, those soon forgotten in the pure love of motherhood. Even as the babe, that mother-love is a new birth. It is one whose parents are the love natural to the woman and the love manifest as suffering endured for the babe. This third love, which remains with the woman, contains a purified lower element yet to become a distinct contribution to heavenly love.

The love of the sexes contains a dominant lower element, one to undergo high transformation, after which shall be born from male love and female love, a third, that meant by Jesus when he said, "they neither marry nor are given in marriage; but are as the angels which are in heaven." This love, requiring ages for its perfecting and in which the entire human family is to share, shall be Earth's chiefest contribution to heavenly love.

Strictly speaking, heavenly wisdom concerns and compasses heavenly things. But, from material conditions arise complexities naturally foreign to heavenly experience. Because of these complexities, evil came into our world; but, in the transformation of evil the human agent acquires a wisdom necessary to the completeness of heavenly wisdom. We are told that much of heavenly wisdom already attained, was gotten in the transmuting of certain evils peculiar to remote æons of the Solar System.

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Spiritual Will is a heavenly possession requiring, for its perfect balance, personal will, that opposite whose purification is a formidable task for earthly beings. Thus we see that the human race was not "created" that God might have suitable objects of Love such as the Father would bestow on his children. The humanities of this planet, and of all others wheresoever existing, are to become components of that perfect fulness of Manifest being which eventually is to measure itself by the fulness of the Unmanifest.

THOUGHT FORMS

BECAUSE of Will, Desire, Mind, the trinity of potencies, man and all other creatures have continual being. In the chapter "Sex in Mind" we found that in their totality of positives and negatives, the human principles for either sex are thirteen. In the construction and maintenance of seven-fold man, these have all their specific offices which should be explained prior to any description of thought forms.

That the atoms of the physical body are in continual flux and efflux is commonly known. But to this meagre knowledge much can be added concerning the atomic movements proper to the higher bodies. Thus, while the Atmic or Spiritual Will body of man has attained permanence, his Buddhic body, and also the higher Manasic, receives, through the positive aspect of Buddhi, a certain accession of atoms which the negative aspect of Buddhi eventually repels. While the

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office of the positive higher Manas, that architect of the higher Triad, is to shape, the office of the negative higher Manas, is to tear down that better rebuilding may follow. Spiritual Will is the cement which, permeating the higher Triad, gives it permanency.

Descending to the lower quaternary, we discover that in the Kama Manasic and the Kamic bodies the atomic flux and efflux have greatly increased. This because positive Kama is ever drawing the atoms to the four lower bodies, whereas negative Kama is equally active in repelling those that have fulfilled their office. In normal man, this means better and better rebuilding by positive Kama Manas. In degenerate man, negative Kama Manas indeed tears down, but the positive rebuilds in a way more and more inferior.

The positive Astral personal will holds the quaternary intact; but the great output of energy necessary to maintain the physical body as such, eventually exhausts the physical aspect of positive personal will, whereat negative personal will causes the death of the physical body. For corresponding reasons the death of the Astral occurs later.

Every atom radiated from seven-fold man has been impressed with his likeness. Thus the physical aspect of the atoms bears a likeness to his physical characteristics; the Astral aspect bears a likeness to his Astral, and so on. By the law of magnetic attraction these atoms find such beings as most resemble the original likeness. However, not all atoms observe this rule. Hence thought forms.

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The seven-fold bodies of the human species and those of the higher mammals each contains a nucleus of permanent atoms differentiated from the Cosmic ocean during periods perhaps anterior to the inception of our Solar System. On the other hand, every thought form lacks that abiding nucleus which in common parlance is called the soul. Also it lacks the material body since nothing short of a permanent Astral nucleus can hold physical atoms in an active group. Besides the thought form has no Atmic Egg, that Spiritual Will which in man permeates all lower principles and could forever hold them intact were it not for the opposition of unpurified personal will.

Because the brains of the great majority are cast in conventional mold, their mind-impressed atoms find ready acceptance in the minds of the multitude. Not so with the mentally endowed atoms radiated from an original and active brain; one whose possessor inevitably stands unique. Finding no suitable and so no welcoming brain, such atoms are drawn each to other and, because of tendencies theirs for ages, they duplicate the human form. Wherefore results a highly vitalized thought form on the higher Manasic plane or thereabout. Because the disciples of such a thinker contribute to that thought form, it easily outlives his earth life and thereafter works for him. Such in fact is the "Time Spirit" which eventually brings him into his own.

The founders of worthy religions have fashioned, and their disciples have vitalized, those thought forms

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which, on the Buddhic plane or thereabout, have endured for thousands of years, ever laboring for the perpetuity of the original idea. Because of certain high thought forms old as Christianity, the liturgy of the Church in the language of the times during which those forms took shape, is a vitalizer efficient now almost as in the first centuries.

Since their notions are peculiar to themselves, deranged minds are prolific of thought forms all of them fantastic; most of them ephemeral. Those produced by monomania are, however, strangely vital and persistent. The evil-minded man of original bent is a producer of vital thought forms of an inimical type. The most malign thought forms ever known were constructed deliberately and with infernal art by the old Atlantean magicians.

To the people of Atlantis the Astral plane was always semi-visible and at times quite real, the lower sub-divisions especially. Skilled in diabolical magic, the black brotherhood of the fourth or Atlantean race fashioned from Astral, Kamic and Kama-Manasic atoms, hideous caricatures of the human species. These they vitalized by a process secret then and now fortunately lost. Such thought forms would cohere for centuries, moreover, during the natural life of their creators and long afterwards they would wage war on the White Brotherhood who, in turn, had constructed thought forms even more vital, but appropriate to the higher planes. The conflicts and clashings of these airy opponents, resulting in the discomfiture of the

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lower, is one explanation of those wars in Heaven of which the Good Book tells. Again, the widespread belief in demons is an inheritance from the world's elder civilizations, rather than from its outworn savagery.

Concentrating on another, a person impresses on his own radiated atoms an image of himself and that other. Because like requires like, those atoms then unite as a thought form and seek that other. Should they find him, the result is thought transference. Hypnotism is due to the forcible transference of a thought form — compounded of personally impressed atoms — to one or more bodies of the subject. Success presupposes that the bodies so obsessed are negative to those stamping on the atoms the mental likeness of the operator. Success means that for the time being the operator annexes somewhat of the subject whose personal will and perhaps certain other principles are now the mere toy of the positive operator.

Thought forms all lack the Spiritual Will aura, and evil ones lack the three higher principles; hence no hypnotist controls the man entire. If grounded in virtue, he will, through his higher Triad, resist successfully every evil attempt of the operator. Finally, if one is obsessed by evil thought forms, let him make the sign of the Cross and repeat mentally or audibly, but always with reverence, the name of the great Initiate. No evil phantom can stand against what it wholly lacks; against that of which the Cross and the name of Christ are symbols.

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KNOWLEDGE OF PAST LIVES

CONCERNING the morrow, curiosity is natural to the human mind. Were it otherwise, sooth-sayers of every stripe would perforce seek other employment. Knowledge of the outcome of some money venture, rather than forecast of life's real issues, is fortunately the object of the majority of those who would peer into the future. Indeed, this turn of curiosity is fortunate since a moment's consideration reveals that adequate knowledge of the morrow includes that of its reverses and calamities and the death which perhaps delays not till even. All this is trite enough and only preliminary, for there are reasons, not generally known, why the future should remain sealed.

In our study of thought forms, many were traced to peculiar mental conditions. Were man's future an open book, a most objectionable class of thought forms would result. That to-morrow, or next week, or in a year, one is to be injured, or maimed, or worse, would cause the mind of any but the stoical, or the deeply religious, or the wholly wise, to centre on that occurrence; the result being a thought form ever growing from its source and quite capable of becoming to it what his obsessing creations are to the drunkard or the drug habitue.

Having imbibed somewhat of the philosophy of reëmbodiment, many grow curious concerning their former earth-lives. Such questioners of themselves and others will readily grant the truth of our statements

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touching the future. Still, of this class, the greater number will argue for the harmlessness of knowing their pre-natal past, or even for the benefit of knowledge.

As a series of lives, life is comparable to an undulating country whose alternating hills and valleys rise gradually toward the region of heaven-piercing summits. It is a significant but regrettable fact, not without a ludicrous element, that those professing to know their past, in most instances claim to have been illustrious, or even historic personages. We knew of a man to whom it was revealed (?) that long ago he was Hiram Abiff. Because he made no converts to his absurdity, his brain energy found employment in the construction and maintenance of an obsessing thought form quite imposing to Kama-Manasic vision. As result he came more and more to neglect his present humble though honorable business of small grocer.

From some valley of the life series, few could look with equipoise upon the heights whence they have descended to pay in the hollow some old Karmic debt. That for this payment many are in present abasement there can be no doubt. Hence the folly of knowledge and the wisdom of ignorance respecting the past. Again, a life taken in a former birth must be offset by a life forfeited perhaps in the near future. That knowledge of murder or any other grave offence would result in an obsessing thought form few will gainsay.

Those who best understand the operation of Karmic law, advise that we leave behind us the faulty past of this life, and strive for a better present. The rationale

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of such admonition is that, creating no thought forms compounded of vain regrets and enfeebling fears, we give our unhampered powers to the present good purpose. Again, every occultist knows that the living "Guardian Wall" around humanity breaks the tidal wave of world and race Karma and, save in rarest instances, allows them passage only as a moderate flow. A like mercy preserves the individual from the Karma of past lives, ignorance of which is itself a barrier, whereas knowledge means destruction of barriers. Hence, until old Karma is well-nigh exhausted, revelation would be cruel rather than kind.

Knowing from deep insight and wide experience that, for various reasons, knowledge of one's past life is undesirable, no Master of Wisdom will impart such information save under circumstances the most exceptional. In due time enlightenment comes since the past is preserved in both the individual and the Cosmic Book of Remembrance which to the world is sealed with seven seals, but which the pure in heart shall both unseal and read. This privilege is in fact that seeing of God concerning which Jesus spake.

THE COSMIC WORD

WE have seen that the human principles for this planet are synthesized in the double thirteen or twenty-six, which male-female number represents the creative potencies of the Word on the terrestrial plane. Twenty-six is the number proper to our planetary ruler, Master of the Seven Rays. He alone of

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all humanity has risen to full command of every syllable and intonation of the Planetary Word. The Solar Word toward which henceforth he strives, the Supreme Positive of the Planetary Word, is that of the Seventh Hierarchy of the Solar Logos.

The Word for the Jupiter evolution, and in possession of its ruler, is an indivisible monosyllable represented by the figure 1. It emanated from the Supreme Positive one of the Violet Solar Hierarchy. Union of the planetary and the Solar one gives the Cosmic Word of two syllables. The Word for the Mercury evolution, and in possession of its ruler, is represented by the figure 3 and contains the one of Spiritual Will and the one each of positive and negative Buddhi. These, united with their Supreme Positive, the three of the Red Solar Hierarchy, give the Cosmic Word of six syllables.

The Word for the Venus evolution, and in possession of its ruler, is represented by the figure 5 and contains the one of Spiritual Will, and the one each of positive and negative Buddhi and higher Manas. These, united with their Supreme Positive, the five of the Green Solar Hierarchy, give the Cosmic Word of ten syllables. The Word for the Saturn evolution, and in possession of its ruler, is represented by the figure 7, and contains the one of Spiritual Will and the one each of positive and negative Buddhi and higher and lower Manas. These, united with the Supreme Positive seven of the Indigo Hierarchy, give the Cosmic Word of fourteen syllables.

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The Word for the Martian evolution, and in possession of its ruler, is represented by the figure 9 and contains the one of Spiritual Will and the one each of positive and negative Buddhi, higher and lower Manas and Kama. These, united with their Supreme Positive, the nine of the Yellow Solar Hierarchy, give the Cosmic Word of eighteen syllables.

When occurring in the Mercury scheme, the "one each" indicated possibility of sex division. Possibility became a probability in the Saturn scheme and a fact in the Lunar chain. Hence the Word for the Lunar evolution is represented by the figure 22 and contains the one each of Spiritual Will apportioned to male and female, and the four ones of masculine and feminine positive and negative Buddhi, higher and lower Manas, Kama and personal will. These, united with the Supreme Positive twenty-two of the Light Blue Solar Hierarchy, give the Cosmic Word of forty-four syllables. The Word proper to our planet, that of twenty-six syllables, united with the Supreme Positive twenty-six of the Orange Solar Hierarchy, gives the Cosmic Word of fifty-two syllables.

The division of the human Auric Egg which occurred in the early root-races of this fourth round, had precedent in the Lunar evolution. The reunion of separated hemispheres, said to be the goal of sex evolution with us, had precedent at the culmination of the Lunar rounds. As on this Earth, sex separation on the Moon chain was foreordained, since both the Sixth and the Seventh Solar Hierarchies contained that which required

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of their planetary correspondents those characteristics whose cultivation could be brought about only through sex separation. To put it differently, the sudden increase to twenty-two syllables of the Word proper to the Sixth Solar Hierarchy, and the further development of the Word to twenty-six in the Seventh, indicated subdivisions not found in preceding Solar Hierarchies. Hence sex separation in the Lunar and the Earth humanities. Sub-division in the great Solar Hierarchies, extending from the Sixth to the Tenth inclusive, no doubt originated in separated Virgo, Libra and Scorpio of the Zodiacal Circle.

The eighth planet of the series of ten ruled by our Solar Logos — see page 20, "Arcane Science" — is that of the animal kingdom, and those failures of this seventh planet, the animal men. In the great Eighth Solar Hierarchy, further sub-division indicates necessary sex sub-division in the eighth evolution, the scheme of which necessitates first, the division of auras into male and female and then sub-division into positive male and female, and negative male and female.

Based on material conditions denser than those of our evolution, that of Neptune in the planetary series is one degree further removed from the unifying Spiritual Will of Jupiter; hence increasingly disturbed balance, and then inevitable sex sub-division. The result is indicated by the figure 60 which contains the four ones of Spiritual Will and the eight ones of male and female positive and negative Buddhi, higher and lower Manas, Kama, personal will, physical body, and a

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physical principle unknown to our planet. These, united with the Supreme Positive sixty of the Eighth Solar Hierarchy, constitute the Cosmic Word of one hundred and twenty syllables. Like procedure gives for the ninth planet, that of the vegetable kingdom, the figure 68 which, with the sixty-eight of the Ninth Solar Hierarchy, gives the Cosmic Word of one hundred and fifty-two syllables.

Our Masters have learned from the Higher Kumaras, and they in turn from a higher Source, that in the crowning Tenth Solar Hierarchy occurs another sub-division affecting the outmost and as yet "undiscovered" world; that the farthest from the unifying Will of Jupiter. On the remote home of the mineral evolution the outcome of final sex sub-division is indicated by the figure 152 which, united with the Supreme Positive of the Tenth Solar Hierarchy, gives, for our Solar System, the all-inclusive Word of three hundred and four syllables. Strictly speaking, the great Word is of three hundred syllables plus the four connectives, those of Spiritual Will which link our Sun and planets to the system next higher in the Kosmic Chain.

THE THREAD OF SPIRITUAL WILL

THE slight overplus in the great Cosmic Word of three hundred and four syllables gives a clue to be followed in the present chapter. The extra four are the thread uniting, at its positive pole, our Solar Logos with the negative pole of the Logos next in the

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series whose utmost link is the Christ Star of a preceding chapter.

While the occult number of male-female for our planet is twenty-six, a small fraction thereof represents the elastic thread of Spiritual Will connecting the divided hemispheres of the Auric Egg. There exist other threads by which the race is as yet loosely bound; threads whose strengthening and tightening are to produce the unified group-soul of collective humanity.

Obedient to Divine Purpose, separated twin-souls in their every incarnation spin connecting threads. These hold together not only husband and wife, and mother and child, but many others not in the obvious relations of earthly consanguinity. As none of these threads is ever quite sundered, the twin-soul thread especially, there has resulted from the general mixing a vast and complicated web whose unraveling would be the supreme achievement of human mind. Since death stretches but fails to sever a single thread, the intricate meshes connect both the incarnate and the discarnate units of Earth's full quota of rational beings.

The constant spinning of connecting threads by separated twin-souls has incentive in the heart-hunger of every soul for its true mate. With each new friend comes a hope, and with each closer tie comes more or less of belief—usually more with the imaginative—that the haunting ideal at last is found. Thus the realizable ever draws the nation toward brotherhood and the race closer and closer in preparation for the

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seventh round, that of the compact human family in which the twin-soul ideal shall have effected its real purpose by including the entire humanity of the globe.

Because incapable as yet of spinning enduring strands, the young easily forget absent friends and relatives and even dead parents. Where the memory of father or mother is cherished by the young, the parent strand holds the child to the past. Life for the young is new and absorbing; besides they feel in no degree the pull of ties formed in previous lives. No wonder then that they look lightly on death and its mystery.

Retrospection, that habit which comes and grows with years, is more than the gathering up of strands spun during the three score and ten years behind. Its real source is the Ego that in the quiet eventime of life would convey to the mind some recollection of strands spun before the present brain was fashioned in the womb. The aged have come to feel the upward pull of many a strand uniting them to the invisible world. In a future race those gossamer threads are to become tangible as breathed air and even visualized, first by the few and afterwards by the many; thus settling forever the now debatable question of soul-survival.

The simultaneous birth of one generation, the maturing of another and the passing of a third suggest the similitude of a many-spoked wheel whose one half is hidden in Heaven, but the other half is seen on Earth. In the morning of their day, things visible suffice for the many who at noontime are prone to forget or

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else to ignore the night of life. Later, some bereavement touches them heart-close; then with wistful eyes they behold the divided wheel disappearing in the sky and lo! the mystery of death is heavy upon them.

To a certain Initiate, a Master of the calm seership, the entire wheel of life is a visible reality, or, to change the figure, human existence to him is a continuous chain moving from Earth to Heaven and back to Earth — a chain whose very link is a life incarnate and discarnate; a life bound to others by a thread of Spiritual Will. His faculty of sight is an acquisition and a specialty to Melchizedek the Silent Watcher of world life, the Master peaceful as the accomplishing Sun in Heaven. Nevertheless, for us all is the possibility of standing not far below him on the mount of clarified vision.

THE CHAIN OF SUNS

AT its Positive Pole our Sun is united by an elastic thread of Spiritual Will to the Negative Pole of the Sun or link next above; also at its Negative Pole it is held to the Positive of the link next beneath; for, while one of the lower, our luminary is not the lowest in the chain of Living Light whose links as such are much separated at the beginning, but draw closer and closer until a Constellation like that of the Pleiades is reached and included.

It should not be assumed that our Sun's Positive Pole but equals the Negative of the Sun next above; nor is it true that our Sun's Negative equals the Posi-

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tive of the Sun next in descent. In ascending series, the status of each Sun and its attendant planets — all considered as a group — is but a degree higher than that of its predecessor. The determining of that degree is a matter of abstruse occult mathematics not here to be touched upon; but, in respect to the Hierarchies, their arrangement makes possible the acquisition of Kosmic knowledge which otherwise would for æons transcend the capacity of growing mind.

As explained in "Sex Division and Reunion" the perfect Kosmic and Zodiacal number is 10, which number enters into all esoteric computations. The ten Hierarchies of our Logos are counterparted by the ten Hierarchies of every other Logos; hence, if in any other Solar System the number 12 seems warranted, for instance, by twelve major planets and twelve Hierarchies in the Logos, the division is but temporary since unification of the lower three planets and Hierarchies is foreordained.

As explained in the chapter "The Planetary Process" page 10, "Arcane Science," the Negative Pole of our Solar Logos is the (1) Violet Hierarchy representing the individualizing Personal Will of the Logos, a Will never to be surrendered however closely united with its Positive, the Spiritual Will. This Personal Will which emanated the Spiritual Will of Jupiter — thus proving itself a co-worker with the Spiritual Will of the Logos — is bound by a Kosmic thread to both Jupiter and the (10) beyond Orange Hierarchy of the Logos next below in the Great Chain.

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Other connections are as follows: the (2) Red Hierarchy is bound to both the yellow Mercury and the (9) beyond Orange Hierarchy of the Logos below. The (3) Green Hierarchy connects with the indigo Venus and the (8) beyond Orange Hierarchy below. The (4) Indigo Hierarchy connects with the green Saturn and the (7) Orange Hierarchy below. The (5) Yellow Hierarchy connects with the red Mars and the (6) Light Blue Hierarchy below. The (6) Light Blue Hierarchy connects with the violet Moon and the (5) Yellow Hierarchy below. The (7) Orange Hierarchy connects with the orange Earth and the (4) Indigo Hierarchy below. The (8) beyond Orange Hierarchy connects with the below orange of Neptune and the (3) Green Hierarchy below. The (9) beyond Orange Hierarchy connects with the below orange of Uranus and the (2) Red Hierarchy below. The (10) beyond Orange Hierarchy connects with the below orange outmost planet and the (1) Violet Hierarchy below.

Our Logos is bound to the next above as follows: The (10) beyond Orange to the (1) Violet. The (9) beyond Orange to the (2) Red. The (8) beyond Orange to the (3) Green. The (7) Orange to the (4) Indigo. The (6) Light Blue to the (5) Yellow. The (5) Yellow to the (6) Light Blue. The (4) Indigo to the (7) Orange. The (3) Green to the (8) beyond Orange. The (2) Red to the (9) beyond Orange. The (1) Violet to the (10) beyond Orange. The above color scheme for a trinity of Logoi is of universal application.

The thirty planets proper to every trinity of Suns

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are united by Kosmic threads; thus the thread from our (1) Violet Hierarchy to Jupiter extends down to the corresponding planet of the Sun next below, while the thread from the (1) Violet Hierarchy of the Sun next above reaches first to the highest planet of the group and then to its correspondent, our planet of the light blue. These infinitely delicate but indestructible strands are unapprehensible to beings not yet united with the Logos.

SUGGESTION

“THE Planetary Process,” page 10 of “Arcane Science” explains the building of our ten planets and the emanation of the ten principles evolving thereon. That no planet as an entirety, and no planetary process save one, should be guided wholly by its positive Solar Hierarchy, this upbuilding and emanating became the common duty of the ten Hierarchies. Thus, for example, the Supreme Tenth built the physicial sub-stratum of the series of ten planets and afterwards emanated those purely physical germs which, passing through the nine planetary chains beginning with that of Jupiter, found appropriate home on the outmost.

The Spiritual Will evolution of Jupiter is guided by the (1) Violet Hierarchy because this concentrated Will is the balance for the planetary series of seven. Like the magnetic needle, the Jupiter Will is single-pointed; moreover, singleness of object protects this Will from every deflection. As for the evolution of

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Mercury, next below Jupiter—that fixed pole of the planetary principles—this evolution is with safety allowed somewhat of latitude. Although its Buddhic principle is sourced in the (2) Red Hierarchy, Mercury as Buddhi-Atma gives a secondary allegiance to the Violet Hierarchy. Allowed still more of latitude, the Venus evolution as Manas-Buddhi-Atma, makes the (3) Green Hierarchy first, the Red second and the Violet third in its allegiance.

Descending to our planet of seven allegiances and seven lines of development, we find the (7) Orange Hierarchy, source of man's physical principle, to be of prime importance, with the (6) Light Blue, source of personal will, as second, the (5) Yellow, source of Kama, as third, the (4) Indigo, source of lower Manas, as fourth, the (3) Green, source of higher Manas, as fifth, the (2) Red, source of Buddhi, as sixth and the (1) Violet, source of Spiritual Will as seventh. Therefore of man's principles, Spiritual Will is least capable of attaining the highest Cosmic standard.

Because each of the seven great divisions of the race, whether incarnate or discarnate, has its dominating color and principle, it follows that with a member of the Light Blue Ray division, Spiritual Will is dominant, but in strength this sexless principle varies much among the members or children of the Light Blue. With these Buddhi is second, higher Manas third, physical body fourth, personal will fifth, Kama sixth and lower Manas seventh. With the children of the Yellow, Buddhi is first, Spiritual Will second, higher

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Manas third, physical body fourth, Kama fifth, personal will sixth, and lower Manas seventh. With the Indigo, higher Manas is first, Buddhi second, Spiritual Will third, physical body fourth, lower Manas fifth, Kama sixth and personal will seventh.

With the Green, lower Manas is first, physical body second, Kama third, personal will fourth, higher Manas fifth, Buddhi sixth and Spiritual Will seventh. With the Red, Kama is first, physical body second, personal will third, lower Manas fourth, Buddhi fifth, Spiritual Will sixth and higher Manas seventh. With the Violet, personal will is first, physical body second, Kama third, lower Manas fourth, Spiritual Will fifth, Buddhi sixth and higher Manas seventh. With the Orange, physical body is first, personal will second, Kama third, lower Manas fourth, higher Manas fifth, Buddhi sixth and Spiritual Will seventh. Thus only in the children of the Orange Ray do the principles conform to the planetary order. The above scheme is a theoretical one, whereas in practice the order of the Violet, Red and Green are frequently transposed. Moreover, in power and intensity the dominant color varies greatly with the units of a Ray division. Besides, in each division are present those distinguishing positive and negative sex colors already described.

Spiritual Will being naturally dominant in any member of the Light Blue, it follows that, for instance, through suggestion he controls a member of the Yellow by pitting his Spiritual Will against the secondary Spiritual Will of the other. He controls an Indigo by

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pitting against his tertiary Spiritual Will. Thus the member of the Light Blue should most easily control one of the Orange in whom Spiritual Will is but the seventh, therefore the least resisting of his principles. Now at this juncture another law becomes operative and straightway the dominant Orange asserts itself against the Light Blue.

This resistance is in the wise order of things; as suggestion is a universal force lending itself to angel or demon, no being is allowed to become the yielding possession of another. Whether one's good angel be visible friend or invisible helper, if he would serve, he must lift the entire man. Let now that man be of the Orange. To lift him the Light Blue helper must overcome the prime resistance of the Orange, the secondary of the Violet, the tertiary of the Red and so forth. On the other hand, a Red, one exhibiting its lowest aspect, seeks to debase a Yellow. At once he pits his dominant principle against the same in the other, with whom the Red is but fifth. Then the aroused and well-nigh incorruptible Yellow is to the rescue, and the Red to conquer must undermine the higher nature which has Buddhi as prime, Spiritual Will as second and higher Manas as third.

As Master of the Yellow Ray, Jesus worked on that of a people with whom in resistance Buddhi was but sixth; but, ere he could penetrate to the racial prime of personal will, that aroused and combative principle, in the shape of the Scribes and Pharisees, rose up and slew him. Nevertheless, of those in whom, during his

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brief ministry, he gained control of the Violet, he made apostles, saints and martyrs of their new-found faith.

Our brief outline gives that clue to certain powers of the Great Physician for which many healing cults are seeking. In his mission of cure, whether of sin or mental or physical ailment, Jesus the Christ ever wrought upon the yellow Buddhic principle of his patients in whom obedience always, and personal will enmity or obstinacy never, was the attitude. Because of their receptivity, the needy in no way hindered the descent of Spiritual Will-Compassion, the human Kundalini power, to the principle in which disease had taken root.

Was the lower mind—that fourth principle with his Jewish patients—obsessed by devils? At once a positive power, unendurable to these raging Kama-Manasic creatures, proceeded from unified Buddhi and Spiritual Will to the lower mind in the lower quaternary. Again, was the evil more materially sourced and therefore largely in the physical organism? Then did the healing power descend through lower Manas to Kama, and then, since the dominant personal will opposed not, it at once touched the physical and lo! the blind saw and the lame leaped for joy.

In the healing of sin—conversion—the descending Spiritual Will-Compassion by the same route reached the festering sore corrupting lower Manas or Kama. The great healing and purifying power is in the world to-day, and it existed before the advent of the Christ its Master. Like the electric current that blasts and

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destroys, or else in innumerable ways lends itself to our daily use, Suggestion may be personal will-Kama, or Spiritual Will-Compassion, the black or the white potency.

Jesus knew what was in man wheresoever met; that is, he knew his dominant and subordinate principles and their condition of health or disease. Accordingly in his healing he touched every principle as the musician touches the harp-strings. Not with deft fingers, but with the appropriate syllable of the Creative Word did Jesus touch the seven-stringed harp of human life until it vibrated in unison with the well-being of Nature.

Would the healer of to-day do as was done of old? Would he wield the human Kundalini, the Christ power, even as in their lofty station the Builders wield the Kosmic Kundalini, the Universal Creative Word? Then let him purge himself of every selfish ambition and mercenary motive. Otherwise he uses the negative or night side of the Word, and, debasing others, shares their downfall, he himself being underneath in the dreadful descent. Though his motive be of the purest, the mental healer's success has its degrees, for there are opposing forces of which, unless an initiated occultist, he can have but scanty knowledge.

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THE PLANETARY AURAS

IN certain instructions by H. P. B. the planet Jupiter is said to correspond with the human Auric Egg, that enveloping sphere which, as Atma, is almost inconceivably tenuous and is therefore capable of penetrating every lower principle, the physical of course included. On the meagre information concerning planetary auras given out in H. P. B.'s time, let us enlarge a little, but adequate treatment would far exceed our present space and purpose.

While that seventh principle of Jupiter, the Atma or Spiritual Will, has its correspondent in the seventh chief division of every planet from Mercury down, that principle is increasingly dense and circumscribed, and decreasingly pure and refined on each planet in descending series. As result, in the most refined of its seven divisions, the Jupiter light blue exceeds in diameter the seventh division of its correspondent on Mercury the planet next below. In fact the highest division of Jupiter Will envelops in its vast circumference the outermost planet of our system. Hence as Auric Egg, Jupiter is second only to the Solar Orb whose aura extends far into the spacial deeps.

Examining the circumference and condition of the Spiritual Will principle on the planetary chains, we discover the sixth division of Jupiter Will to be co-extensive with the seventh division on the Mercury chain. The fifth Jupiter division equals the seventh on Venus; the fourth of Jupiter equals the seventh on Saturn;

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the third of Jupiter equals the seventh on Mars; the second of Jupiter equaled the seventh on the Lunar chain; while the first of Jupiter equals the seventh on this Earth.

Because concentrated on its own evolution and the Spiritual Will evolution of the other six planets, the Jupiter principle with full self-consciousness permeates only the seventh principle and its divisions existing upon them. Hence Jupiter Will is as unconscious of physical man as is he of it; but while, as seer, seven-fold man can rise toward Jupiter Will, this one-principle evolution has only semi-self-conscious contact with the Mercury principle, and a contact even less satisfactory with the Venus principle of higher Manas.

In its seventh division the characteristic Mercury principle is the largest of the yellow auras. Its sixth division is co-extensive with the seventh on Venus, while the fifth division is co-extensive with the fourth on Saturn, and so forth. In its seventh division the higher Manas of Venus is the most extensive of the indigo auras. Its sixth division is co-extensive with the seventh on Saturn, while its fifth division equals the fourth on Mars and so forth. This is the general scheme to be worked out by the student who will find the physical principle of this Earth, in its seventh division, to be the largest of the orange auras. In its sixth division this aura is co-extensive with the seventh on Neptune. Its fifth division equals the seventh on Uranus, while its fourth equals the seventh on the outmost planet. In addition, its third division would

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equal the seventh on the old Lunar chain. The second equals the seventh on Mars. The first equals the seventh on Saturn, while on the three higher planets the physical auras are small indeed. The below orange is the characteristic aura of the outer planets.

In its highest division the Spiritual Will aura of the eighth planet, that dedicated to the perfecting of the animal kingdom, corresponds in area with the division of Jupiter Will next below the first recognized in the septenary scheme. To make this statement clear it must be said that every planetary principle divides into ten, the three lowest of which, because outside of the septenary human evolution, are unrecognized in theological text books. In its highest division the Spiritual Will of the planet proper to the plant kingdom corresponds in area with the ninth division of Jupiter Will. Finally, in its highest the Spiritual Will aura of the tenth planet, that proper to the mineral kingdom, corresponds in area with the lowest possible division of Jupiter Will.

The eighth, ninth and tenth divisions of Spiritual Will on each of the seven planets, and the entire principle on each of the outer ones, are in care of the Violet Solar Hierarchy which, with the other Divine Hierarchies, is really divided into ten, thus making for the Logos one hundred divisions. That full number is counterparted by the outmost planet which, more than our perfected globe, will resemble the Sun itself. The eighth, ninth and tenth divisions of Buddhi on each of the seven planets, and the entire principle on the three outer planets,

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are in care of the Red Solar Hierarchy. For the outer planets, entire higher Manas is in charge of the Green Solar Hierarchy. In fact every principle proper to these planets is guided wholly by its Solar Opposite. Hence the exoteric statement that the planets below the seventh are outside our planetary scheme.

In conclusion: orbital motion for the planets has three objects, first, protection from the Sun's mighty gathering in, which, for them in their present condition, would be premature; second, production of the seasons; and, third, an object unknown to physical science, to wit, the blending of all planetary auras in one vast compound aura. The Earth's axial motion not only produces alternating day and night, but it blends the seven auric principles. When the physical moon lost its axial motion, the auras, from the Astral upward, became separated from it. Meanwhile, bereft of its guiding principles, the physical moon drew ever nearer to the Earth's orbit and so became our satellite. From its condition as such it is to break at the dawning of its next day of evolution.

THE RANGE OF LIFE IN THE SOLAR SYSTEM

IN its highest division the Spiritual Will aura of Jupiter gives to the ethereal beings of the light blue the range of our septenary system of planets. This range, extensive in one way, is very limited in another, since the exceedingly subtle bodies of these pure entities, and the concentrated faculty of Will

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proper to their office, cause them to penetrate unknowingly all conditions of substance below the densest division of the higher Manasic plane of the Venus scheme.

As Buddhi is a principle somewhat denser than Spiritual Will or Atma, the Mercury beings in their less ethereal bodies traverse an aura in circumference smaller than that of Jupiter, but, as compensation, they penetrate knowingly to the lowest division of the Kama Manas of Saturn. Similarly the four-fold Saturn beings penetrate knowingly to the lowest division of the red aura of Mars, an aura less dense and much purer than the red of our planet.

The more circumscribed Martian beings penetrate knowingly the entire seven divisions of the Astral aura of the Lunar mystery sphere. The highest Lunar evolution itself penetrated knowingly to at least the fourth division of the material principle of our planet.

At present, man is associated with the animal evolution of which theoretically he is helper, and to which, in more enlightened days, he shall render valuable aid. Through his lesser brethren he shall then reach down to some broadening knowledge of the eighth planetary evolution. Thus reciprocal benefit shall come to man and animal through man's concurrence with the Divine Plan of mutual assistance.

Because of the eighth principle peculiar to the animal kingdom, animal intelligence on its own planet shall come to understand in part what to man must remain a mystery, to wit, evolved plant intelligence.

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Similarly, plant intelligence on its own planet shall come to understand in part what to animal mind must remain sealed, to wit, mineral intelligence evolved on the tenth planet.

For the seven planetary schemes, limitation of the power of locomotion culminates on this physical globe and properly in its human evolution. In respect to movement, the animal kingdom on Neptune shall be restricted physically more than is man. On its proper planet the plant kingdom must outgrow the immature structure and other limitations familiar to our observation. While never rooted in the soil, the plant is then to be far more restricted in movement than is the animal on his own planet. On the last planet the mineral kingdom shall be at rest, but, as compensation shared in just degree by plant, animal and man, certain great powers are to be its own.

Absolute motion and absolute rest have been declared identical; nevertheless the statement contains a blind. The great Centre of Centres, the Everlasting Here is necessarily local; but its all-reaching, all-seeing and all-ruling attributes come and go with a velocity past all following. Hence they seem present and at rest at any point where concentrated mind would fix them. For all that the eye sees, the Buddhi beneath the Bo tree is in every respect motionless; and yet his mind, a shuttle in the loom of creation, flies in and out among the Stars and instantly back to Earth, this speck in our obscure corner of the Universe.

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OUR INTER-PLANETARY HELPERS

ALTHOUGH the Jupiter beings penetrate knowingly the entire characteristic principles of both Mercury and Venus, they have neither desire nor ability to influence those principles directly. Intent on their Will evolution, these high entities are besides imbued with the divine spirit of helpfulness; but their direct aid is limited to the principle of Spiritual Will on the planets in descending series.

To speak with precision; they influence directly all but the lowest of the seven divisions of Spiritual Will on the yellow planet; all but the two lowest on the indigo planet and all but the three lowest on the green. On the red Mars they influence directly only the three upper divisions, and on this Earth only the one highest. Evidently Spiritual Will on the three outer planets is beyond the circle of their influence and under the government of the Violet Solar Hierarchy. Also it is evident that, if below mastership, incarnate man is unaware of Jupiter Will around and within him. Still, in the posthumous life of Devachan, the Jupiter influence, then more and more apprehensible, contributes largely to the perfect peace of the heavenly condition.

While centered in Buddhi-Atma, the Mercurians, because of Divine Love, are among the most active of helpers. Their direct influence extends to all but the lowest division of Buddhi on Venus, to all but the two

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lowest on Saturn, to all but the three lowest on Mars, while on our world they influence but the two upper divisions of Buddhi in man. The Devachanee is more and more susceptible to their Love principle, hence the sweet communion of which Jesus said "they neither marry nor are given in marriage, but are as the angels of God."

Some occultists claim to have visited Mercury. But why visit Mercury when its offering of pure Buddhi is here and in the higher man awaits his recognition? To visit yonder planet is to contact, on its lower planes, conditions with which spiritual, mental and physical man has nothing in common.

Though intent on their higher Manas, the Venus beings are yet filled with desire to impart the rich results of their wonderful mental growth. These ideas are comprehensible in all but the lowest division of higher Manas as it exists on Saturn, and in all but the lower two as it exists on Mars, and in all but the lower four as existing on this Earth. In Devachan the three higher human divisions of Manas are always open to the influx of the "Sons of mind," and are freed from the drag of man's lower principles. Hence pure intelligence presents itself to the Devachanee as nowhere else. If a highly evolved being, gravitating to those upper levels where Buddhi influences, he now sees, as active love and wisdom, the operation of Karmic Law. Hence, because poised in understanding, he is enabled to review those things of Earth which perplex and make skeptical the ignorant.

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The Saturn beings have much purified their principle of lower Manas, or brain mind, and they would impart that which aids indirectly our physical evolution. Their pure uplift of what is prone to the downward look and action, is felt in all but the lowest division of Kama Manas on Mars, and is a helper in all but the three lowest of its seven divisions on our planet. During its progress inward, the posthumous Kama Manas of man suffers division. The lower portions sink to pralaya on the three lower divisions of the planetary Kama Manas. The better remnant, united with higher Manas, is the link between the Devachanic condition and the life last lived on Earth. This better remnant feels perceptibly the influence of the Saturn Kama Manas; hence another excellence is added to the Devachanic condition.

The Martians have greatly purified their principle of Kama and their red is a great regenerator of Kama both in this world and in man himself, for its ability is over all but the two lowest divisions of the red as known to us. The posthumous Kama of man suffers division as did his Kama Manas. The lower part sinks to pralaya on the two lowest divisions of the planetary Kama Manas. The better portion is united with Buddhi and, in Devachan, becomes that angelic quality, Love-compassion.

As stated in our previous teachings, the violet Astral principle of personal will peculiar to the Lunar scheme, was perfected by the great lords of the Moon. This violet principle is very near the Astral evolution of our

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septenary planet, and so aids directly in all but the lowest division of that evolution. In due course, man's posthumous personal will is divided as are his Kamic and Kama Manasic principles. The baser part sinks to pralaya, but the remnant unites with his Spiritual Will to the great advantage of the heavenly condition.

The physical principle of neither this Earth nor its humanity has its planetary helpers. No highly evolved orange from any of the other six planets can by influx aid the purification of man's fleshly body. Moreover, the greatly refined Orange of the Eighth Solar Hierarchy can influence material man only in his two highest divisions.

Our brief analysis reveals that by no Solar and by no planetary Hierarchy is man wholly influenced in every division of his principles. Evidently the lowest divisions of the seven principles are left to his own upbuilding or destruction. That he may become individual rather than automatic this is necessary; there is no other way.

The Spiritual Will, Buddhi, higher Manas and lower Manas of man are far less ethereal than their correspondents in the planetary Hierarchies proper to them. Hence to the uplifting of the bases of man's lower principles, the human upper Triad or Ego is naturally more adapted than are all the potencies of the planetary spheres. So much for theory; but, in practice, the vast majority of mankind finds the higher nature inadequate to the task. Hence the need of human

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help from some supreme man in whom the upper three have altogether triumphed. Because Jesus the Christ is that pinnacle of human evolution, and because in addition he has that heavenly persuader the Divine Image, the Christian church—missing the philosophy but grasping the outward facts—has often builded upon them inadequate and even misleading dogmas of salvation. In conclusion, what are the great souls worshipped by the peoples of the past if not the helpers above described? As for those pure beings, how often man has re-fashioned them in his own sin-debased likeness! Thus Jehovah, the nearest of them all, became an angry and jealous God, the always-partial protector of a people among the proudest and most exclusive that the world has known.

CREATION IN OUR SOLAR SYSTEM

“THE Planetary Process,” page 10 of “Arcane Science,” is but a semi-esoteric teaching definite enough for the early stage of our exposition of the Ancient Wisdom. We are now to submit the real esoteric doctrine prepared for through many chapters.

The Sun is the womb from which the planets, and the life there evolving, have issued as reincarnations of the unassimilated residuum of former systems. Thus Jupiter originated and to some extent matured in the division of the Solar Sphere peculiar to the Violet Ray. To the embryonic Jupiter every Hierarchy of the Logos contributed; the Violet giving so much of the

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principle in its keeping that the gift became the predominating principle of its offspring.

This gift of the Hierarchy of pure Personal Will proved to be the unperfected Spiritual Will of the child, whereas the gift of the Hierarchy of Spiritual Will was originally the personal will of Jupiter. The explanation of this anomaly is simple. The most tractable of the planetary principles are always in charge of the lower Solar Hierarchies, while the more and more intractable are naturally in care of the more and more powerful; thus that most obstinate of principles, the physical, is in care of the great Hierarchies from the Seventh to the Tenth inclusive.

In Jupiter the existence of Spiritual Will and personal will in their most pronounced manifestations inevitably led to disruption. Hence the Moon was cast forth to become a world with independent orbit. Next the Red division of Father-Mother gave birth to an orb, the Buddhic Mercury, contributed to by every Hierarchy, but in which the gift of Kama from the Buddhic Hierarchy was a disrupting fire. As result, Mars was debased from the pure upper yellow to traverse alone the inter-planetary ethers.

The Green Hierarchy gave birth to a great orb, the original indigo Venus contributed to by every Hierarchy, but in which the gift of Kama Manas from the Indigo Hierarchy greatly predominated. So Saturn became a world, the highest of the lower series. Thus the three upper lights and their negatives, the three lower, were the six of creation.

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The only other planet cast as such from the Solar Matrix was the original Earth, a great and resplendent sphere conceived in the Orange, but nourished by accessions from the upper Three of the Logos and all lower Hierarchies. Now while the original higher Trinity of planets contained each a positive and a negative principle, our Earth was unique in that it contained a positive and three negative material principles. To the inevitable disruption, Uranus, Neptune and the outmost planet owe their being as separate world-systems.

Western authorities will contend that the remote orbits of the outer planets prove them the oldest of the series, and the most violently cast forth by the youthful Sun. To Eastern Science the planets are sentient beings whose distances from each other and from Father-Mother are determined by attractions and repulsions of which Occidental Science knows almost nothing.

In our Solar System the dividing of the Zodiac, touched on in "Sex division and reunion," has in many ways been copied. First the great division of the Sun himself, because of which the four planets appeared. Then a lesser division which increased the four to ten. Then the division of the lives emanated to the planets beginning with Jupiter, a division followed by those coming together which finally made man a seven-fold group soul. Then followed the division of the human Auric Egg into male egg and female egg, with promise of ultimate reunion as the perfected Androgyne.

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At this stage, the vital central teaching of our entire series can be made definite, and the possibilities and limitations of physical immortality can be sharply defined.

While the characteristic principles of Jupiter, Mercury and Venus are wholly perfectable and are destined to reunion with their solar Source, a very small residuum of the Kama Manas of Saturn, a somewhat larger residuum of the Martian Kama, and a yet larger residuum of the Lunar principle must pass down to the four lower planets. The sixth and seventh divisions of the seven-fold physical principle proper to our planet are alone destined to lasting union with the higher principles. The three upper divisions of the physical proper to Neptune, the four upper proper to Uranus and the five upper proper to the outmost planet are all that can be lifted from the final profound pralaya which Western Science calls the death of worlds.

What is true of planets holds for the leading life thereon. Thus man's possible physical immortality is in but the perfected sixth and seventh divisions of material body substance. The risen Jesus perfected the seventh, but has yet to perfect the sixth division. All creatures evolving on all planets originated in the residuum of the beings of a former Solar System. The greatest of these beings are now the ten-fold Logos. As for man, his every principle will free itself from a residuum which, as future Logos, he must lift even as now he is lifted.

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THE MYSTERY OF THE MOON

RENUNCIATION is a word well-nigh incomprehensible to the selfish soul, but to the Initiate of the Mysteries it signifies divinest possibilities. Buddha renounced the Buddhic plane, his merited Nirvana, that, by continuing on the nearer Astral, he might labor more successfully for the upliftment of the human race. Every discarnate soul enters the Astral plane, but few indeed find thereon any being such as he. In fact the word Astral veils a mystery, that of the lower and earthly violet, and that of the upper divine Light, the clue to which reveals the mystery of the Moon.

At the close of the seventh and fiery round when the six principles, from the Astral upward, separated from that residuum the entire material principle of the Moon, only gross fire remained; that which convulsed the planet whose mountainous regions are known to be strewn with volcanic debris, the frozen proofs of a torrid and troubled past.

In previous chapters it was taught that the perfected Lunar principles were in a way united with the Violet Hierarchy of the Solar Logos. This is substantially true, but, to speak finally and with precision, close contact did not occur because the Lunar Chôhâns, of whom Jehovah is chief, renounced their full Solar Nirvânâ. Hence the living planet continued in its orbit, there a minister to our evolution, while, because wholly bereft of its guiding force, the cast off residuum

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drifted into the magnetic field of Earth to become a mere satellite. The lower Astral light proceeds from the dregs of the Lunar Astral and also from the Astral plane of our globe, whereas the upper Astral light, second only to that of the positive Violet Solar Hierarchy, comes from the mystery planet anciently King Soma.

The highest sub-plane of our world's Astral plane or sphere is the seventh. Above this outspreads the more refined Astral sphere of the mystery planet. This sphere is more extensive by far than that of its earthly counterpart, and actually penetrates the coarser. So much was explained in preceding chapters. Those exalted beings of our evolution who have renounced the Devachan, have greatly enlarged their Astral bodies, and now on the plane of the higher Astral are unperceived by the ordinary Astral dweller. Unlike the Lunar Chôhâns, this class have in their Nimanakaya vehicles those germs of the physical which enable them to reincarnate for the betterment of the world.

That the six-fold Moon-scheme should outstrip certain simple planetary processes is a mystery whose solution can here be only touched upon. In the evolution of Sun, planet, or being, the basic principle is the determining one. This for the Moon was personal will, even as it is for the Sun, though not necessarily for all Suns. Personal will and Spiritual Will in unity are the supreme force in both the Universe and its creatures. Because of the early union of these wills in certain of the great Lunar Chôhâns, a quickening

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power, before unprecedented in the planetary chains, was brought to bear on the entire Lunar world.

The Lunar Lords are not the only beings who have finished the evolution required of planetary dwellers as such. The Angels of Jupiter long ago passed their culminating round, but a certain residuum of their vast world demanded and still demands their close supervision. Hence, while entered upon the Deva evolution of widest service, they on their globe remain unsevered from the seven-fold planetary chain. The Mánasa Putra of Mercury have more recently finished their seventh round. Their globe, still in conjunction with certain residuums, is the inter-Mercurian planet concerning which occultists are wont to speculate.

Because the perfectable principles of our globe and its humanity are those from Spiritual Will down to the fifth division of seven-fold material substance, it follows that the gross residuums are to be abandoned to crude fire and its violent outbreaks. This at least is the inner teaching of "Revelation" whose Hell is the mysterious eighth sphere. It should be said, however, that the expression "the eighth sphere" has seven legitimate explanations.

Both the Moon and the Earth have experienced several incarnations in that series of seven which they and all other planets must accomplish. At the close of its preceding period, the Earth divided into a semi-transparent orange sphere and a material residuum much like that of the present Moon. At the dawn of the present Earth period, its former humanity united

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with the Orange Hierarchy of the Logos ; whereat the positive and negative halves of the globe-chain reunited, thus preparing the home of a humanity higher than its predecessors. A corresponding occurrence may be predicted for the beginning of the next Lunar Manvantara, or that of any other planet in corresponding condition.

FIRE AND WATER

THOUGH the following might find place among the more exoteric chapters of a third and culminating series of instructions, a series for which the times are not ripe, we shall nevertheless include it as if belonging among the most esoteric of the present series.

The crude Kamic fire of the abandoned Moon shell was the congenial element of certain evil beings produced by a perverted Lunar evolution. They were in fact the fanners of those infernal fires which convulsed the material and low Astral residuum of the Moon chain. Crude flame soon exhausting itself, the speedy cooling and freezing of the mass meant the death, or, rather, the profound pralaya of those evil beings now gathered on the night side of the Moon.

Foreseeing the fate of their weaker brethren, certain other beings, of great intelligence and indomitable will evilward, chose to brave the discomfort, or possible torture to themselves, of Earth's purer early round fires. This in the hope of prolonging their conscious existence by debasing into an element congenial to

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themselves, the fires of a more enduring planet. The history of this globe and its races, even to the present, is that of the partial success of these evil magicians plus those by them recruited from the traitors of our humanity.

As for the fiery upheavals troubling this globe during the geological ages; how much was due to the immature earth entity, and how much to the efforts of infernal Powers, only the wisest masters can determine. Enough that the pure and cool fire of the first round gradually became crude and Kamic. The fiery overthrow of the Lemurian continent was a victory for the black brotherhood; a victory at once changed to defeat when the white brotherhood loosed upon the Lemurian flames the deep and wide deluge of the Pacific.

In later times a host of discarnate evil beings, pitted against the White Lodge, strove for a crude, fiery condition over the entire Atlantean area. Meanwhile, corrupted through infernal arts learned from these scheming ones, the Atlanteans were unwitting co-workers toward the same catastrophe.

On the other hand, the White Lodge saw the Atlanteans self-doomed to destruction either by fire, the natural element of their seducers, or else by water, the natural thwarter of the fire fiends. So the outcome of battle would decide the nature of the judgment to be meted to the continent. Because of that outcome, the evil powers were unable to let loose the Earth's crude inner fires; hence, every victory of the White Lodge was followed by submergence until,

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after centuries of conflict, the last of the great islands was blotted out by the sea.

The destruction of Sodom was a victory for certain infernal beings, powerfully abetted by the fires of beastly lust by them enkindled in the bodies of its people. Lot represents the insufficient neutralizing forces available for the city's preservation.

The chapter "Major and Minor Centres" deals with certain focal points sacred to the white brotherhood; but it may here be revealed that the craters of active volcanoes indicate many but not all major and minor centres proper to the black brotherhood. Volcanic outburst expresses the periodical activity of certain evil powers; an activity augmented by human wickedness. Hence earthquake, deluge and fiery outburst are always Karmic in their nature even as well-known occult teachings declare.

WAR

IN Holy Writ, war and famine and pestilence and earthquake are sometimes associated. That famine and pestilence can result from war is obvious enough; but that earthquake and fiery outburst are in the train of war-produced evils is not generally known.

The flame of war-enkindled human passions naturally unites with Earth's crude inner fires, and an explosive, the most terrible known to occult chemistry, results. Should the combination reach the danger point, seismic disturbance and fiery upheaval follow.

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The infernal Powers have ever awaited an opportunity of embroiling the peoples of Earth in universal war. To both the white and the black brotherhoods, the result of such conflict is known to be nothing less than the changing by fire and earthquake of the world's entire surface.

The steady march of civilization into vast interiors and unfamiliar countries tends to unite the members of the human family in one composite body. Such consummation during the present century is not improbable. Meanwhile, the dark Powers are encouraged, for, should all nations become inter-dependent, the flame of war applied at centre or circumference must envelop the globe. Notable achievement thus becomes dire calamity unless in all regions the Gospel of Peace be preached as never before.

The recent violent outbreak of European war proves that the reign of Melchizedekian Peace is yet of some unrevealed to-morrow. Because war is not outgrown; the white Powers could but defer the Continental war due some years back. In times of matured World Karma, it is imperative that centres or focal points of peace be established in different sections. Only thus can the balance of Earth's inner fires and moveable strata preserve her crust intact.

Ere the French Revolution and the succeeding Napoleonic wars were permitted their natural term and scope under Karmic Law, this country was made an independent land of comparative peace, the saving balance area of two continents. Now that the great

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European Alliances must respect the neutrality of a nation no longer weak because of youth, former conditions are duplicated; but not until the war-cloud had cleared from off these shores with the long pent up jealousies of rival European States allowed pretext for utterance.

THE KARMA OF WAR

IN view of current events, the following from "The Order of Melchizedek" requires explanation: "An order achieving more during the last fifty years than in any other half century of the Christian Era; an order that in the near future will eclipse the brightest past recorded and preserved in the secret archives of a world-wide affiliation."

That like begets like is as true of events as of creatures. The physical bodies of creatures resemble their type models; and of mankind this holds even where marked mental and spiritual differences exist. Not so however with events born of other events, for these conform to the inner nature of their sources. If of unjust origin, war settles nothing, but sooner or later begets war; whereas, if war be just, like that of American Independence, or that against chattel slavery in the sixties, then is it a begetter of peace more or less permanent.

The French revolution and the Napoleonic wars were the unavoidable outcome of mature World Karma; and while, prior to the upheaval of 1792, the agents of the Melchizedekian Order were busy both in France—

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that pivotal point—and in adjacent countries, they could but prepare on inner planes some amelioration of conditions outwardly horrible indeed.

Though by inheritance Bonaparte was the one adequate instrument of World Karma, certain Masters, not the greatest, saw in "the man of destiny" a possible accelerator of the Order's purpose, to wit, democratic government originating in France and widening gradually to the bounds of Europe. The outcome of events proved that in no decade of the eighteenth century, nor even in the greater part of the nineteenth century, was the majority of the European peoples prepared for other than monarchical government.

Moreover, the Order's able but personally ambitious instrument early broke from its control and, by successive steps, Napoleon gained the throne of belligerent Empire. Even more, he would found a succession by divorcing Josephine and forming a marriage alliance with the House of Austria. Thus was missed an opportunity whose like comes to but few. Thus did a career—if wisely ordered one of the most praiseworthy—become one of the most censured in human history.

The wars of Napoleon engendered Karma of two kinds. The swift recoil of the first was on himself. After the lapse of a century the second is hurled upon the European states that, during the last fifty years, have armed and trained outwardly for defence, but secretly for aggression. Meanwhile the Order has busied itself, as witness this great, western Peace-Centre freed from the disruptive force of African

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slavery. But even more significant ; on inner planes matters of tremendous moment have been conceived and accomplished, and now await material bodying forth when contemporary events shall have prepared their reception by the nations of the world.

KOSMIC WILL

WE have seen that the Will Spirits of Jupiter range an etheric or Âkâsaic sphere whose diameter equals that of the combined Will auras of our septenary system of planets. The constitution of these spirits, and that of the medium proper to them, is known to occultists as Âdi Tatwa. As shown in "Arcane Science," this characteristic principle is divisible into seven through which, from highest to lowest and back, moves the Jovian evolution. The highest division of Jupiter will is sub-divisible into seven, the most refined being that principle, inconceivably tenuous to man, which we shall denominate Kosmic Will, thus distinguishing it from the Cosmic Will of both Jupiter and the Solar Logos. Kosmic Will is the most refined of Kosmic attributes, and permeates the manifest universe even to its outmost bounds, thus giving to Creation the spherical shape and such appurtenances of the living sphere as positive north and negative south, also east and west.

Regarded as the luminiferous ether, Kosmic Will is the riddle of Western Science to which it presents simultaneously such characteristics as extreme rigidity

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and extreme fluidity. However, as the highest subdivision of Âdi Tatwa, it has no contradiction for the occultist since he knows that rigidity results from its unswervable power as ruler, while fluidity is the expression of its almost infinite adaptability.

On a seven principle planet like our Earth, human Spiritual Will is necessarily circumscribed both in knowledge and power until the lower principles, personal will especially, have been harmonized with it. As Spiritual Will in a Solar Logos wholly performs its peculiar function throughout every Hierarchy, so the Spiritual Will of the ten-fold Kosmic Logos is active in the other nine Hierarchies. Moreover, since it represents the acme of universal Will experience, Kosmic Will is powerful in every lesser Sun and its every attendant world, and all life therein evolving.

PERSONAL WILL

IN its entirety, Will is yet to be the master principle of our Solar System, as eventually of universal creation. In certain planetary evolutions Spiritual Will finds personal will an opponent more or less formidable. Opposition is barely discernible in the Saturnian scheme where it emanates from a plane too remote from that of normal evolution. In the Martian scheme opposition is more pronounced because originating in the plane just below that of normal evolution. In the Lunar scheme, personal will and Spiritual Will strove mightily for that supremacy which resulted in

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the conquest and purification of personal will, and its final union with its high opponent.

Were refined and ethereal Spiritual Will wholly fit to operate in a stratum comparatively dense as that proper to the Astral Lunar evolution, personal will would there have remained in abeyance. In our own material evolution, personal will is much in evidence, and, because permitted by Divine Purpose, its existence here is amply justified. Without the coöperation of this coarser principle, Spiritual Will would accomplish little indeed in the coarse and dull material components of man and those of the planet itself.

As it was in the Lunar æons, so is it in this world, for Will, spiritual and personal, are here pitted against each other, although in essence one as the dénouement shall reveal. While in the lower man, personal will is too often defiant; it is for certain reasons conquerable by the higher principles. The aggressive activity of personal will induces great friction which gradually exhausts the quantity of energy proper to it. In fact the untimely death of man's physical body, made to last for a century at least, is due chiefly to premature exhaustion of personal will.

Napoleon died in middle prime, first because of the tremendous activity and friction of personal will during a wide and noisy career, and, second, because of the ceaseless chaffing against itself of that thwarted will in his lone and narrow exile. If wisely coöperating with its spiritual other half, that will would have carried him to the century mark, for the proper cycle of per-

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sonal will in the physical body is represented by ten times ten, rather than by seven times that number.

Man's every principle has its period of increasing and culminating activity, followed by decline and lastly by pralaya, longest for the physical and successively shorter until the Spiritual Will is reached. That in Devachan discarnate man is a trinity, is a matter of general knowledge to which we would add that, still retreating inward, he becomes a duad in the stratum of Buddhi proper to the Mercurian evolution, and, lastly, a unit of Spiritual Will in the stratum peculiar to the Jovian beings. With few exceptions the discarnate lose self-consciousness in the Mercurian stratum, and, save in rarest instances, the Ego brings nothing from its Jupiter experience.

These blanks or pralayas in the life of the Ego are the higher correspondents of the blanks to which, between incarnations, the foundation atoms of the physical body must submit. From all this we know the utmost cycle of personal will to be far shorter than that of its polar opposite. In the well-nigh ceaseless activity of human Spiritual Will is the secret of its final victory. Understanding fully the cyclic activity of the two aspects of will, the Masters of the White Lodge plan that the chief efforts of the higher shall occur during the periodical decline of its opponent. In fact, following the lines of least resistance, the operation of Karmic Law is largely determined by the cyclic decline of human and planetary principles.

During the last quarter of the nineteenth century,

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the special efforts of the Lodge began at the conjunction of two periods of decline; that of personal will as expressed by the fifth sub-race, and that of the Kama Manas of the western nations. At about the time mentioned, the conceptions of man's brain-mind had flowered in a science and a philosophy of quite material kind whose rank growth and odor, though attracting many, had repelled those who desired the blossoms of the spirit. The preference of these latter indicated that man's higher intelligence was now asserting perceptibly its finer force. Seizing the opportunity, the Custodians of the Ancient Wisdom empowered their pioneer agent to carry westward, even to this hemisphere, the philosophic exposition of man's seven-fold continuous being, and the basic truths of human and even universal brotherhood.

The West has now fully entered the two downward cycles and, because of declining Kama Manas, Material Science, in rapid, giant strides, has approached and has even crossed the borders of a domain heretofore left to the dreaming idealist. Because of the declining cycle of personal will, larger and larger conceptions of race unity are with us. Surely a desideratum, this; an end more devoutly to be wished for than the most brilliant achievements of Material Science.

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WHENCE AND WHITHER

MAN'S whence and whither are among the deepest questions persisting in the thoughtful mind. Since these two questions transcend human answering, the enquirer of himself and others finds every oracle dumb. Fortunately our Masters have learned from the Higher Kumaras, those taught of beings more exalted, somewhat of the almost immeasurably remote past and future of the family of man.

The central and all-seeing Eye of our Solar System acquired its brightness and vision from the collision of two extinct Suns and their dead attendant worlds. Minor Suns were they whose united bulk, when condensed from the far-spread fire of contact, equalled a million worlds like ours.

The meeting of these two giants in the arena of the skies was a deed divinely ordered ; one wherein Chance, that creation of fable, or that creature of ignorance, had neither hand nor say. The beings instrumental in that coming together were the evolved humanities of the outworn attendant planets of both systems. Obedient to impulses incident to the dawn of a new Cosmic day, these Chôhâns had descended from their subjective Nirvânâ to an objective one of dedicated helpfulness. As the ten-fold Logos they preside over the evolution of all planetary life.

In either cold Sun and its frozen planets were certain residuums to be raised and refined only through new combinations of evolutionary forces. Once these

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residuums had been the sentient atoms of planetary principles, or they had lived as minor atoms in the bodies of the various planetary humanities ere those humanities had reached the Chôhân condition attainable in their culminating planetary rounds. From this it is plain that man, for instance, has an ancestry both remote and many-sourced.

As an unindividualized minor atom, he existed in the body of some being proper to a planet of the one or the other of the two now obliterated systems. Moreover, as a denizen of our Solar System he has received accessions from every planet in descending series.

So much for the whence of the human race. As to the whither, shall not Creative Intelligence repeat its wise and beneficent processes? United with the Logos shall the humanity of any of the ten planets leave to mere pralaya—that closest counterfeit of death—their own and their world's unassimilated particles? From the imperative urge of Compassion, shall they not act as did their Elder Brothers in backward line even to Time's very beginning?

So much granted, it follows that, æons hence, the astronomer of some planet not yet sphered, shall behold from far inter-stellar regions the sudden flaring forth of death as life begun in the fused chaos of Suns and planets. Then, through the vast disorder, the concordant and constructive Word shall sound from beings whom yesterday we were, to-day we are, and in that mighty to-morrow we shall be.

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THE THREADS OF FOHAT

THE Master Hilarion has declared that between lover and beloved, love is a strand which—if love be pure—is a Buddhic bond; whereas if love be carnal, the strand proves but a Kamic tie. Furthermore, should pure love remain constant through earthly life, a strand of Spiritual Will is entwined more and more with the Buddhic strand; the result being an enduring thread of Fohat. On the other hand, should carnal love prove other than passing, a strand of personal will is entwined more and more with the Kamic strand, the result being a thread which, as the negative aspect of Fohat, can become debased and devilish, or it can be purified and entwined with the positive, thus forming a double thread of Fohatic energy.

As the representative of positive Buddhi, woman binds man to herself. In substance this occult truth was known to Goethe who had received a minor initiation. Hence, in his great drama of the soul and the body, the higher and the lower natures, "the eternal womanly" is that enduring Fohatic thread wherewith Margaret eventually lifts to herself the redeemed Faust. The picture has an obverse, for with a negative thread the impure woman drags to her own base level many a man not bad by nature, but merely weak. Such harmful love contains that which in a future incarnation manifests as hate. This because a thing that deliberately injures is at bottom hatred. A

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mother's love for her wayward offspring is a positive thread stronger than the father can spin, and its restraining power persists even in the next earth-life of the child. The positive and the negative Fohatic threads cause lovers and haters to incarnate in the same family group.

That the thread between lover and beloved is unbroken by death the purest experiences of the race have proven. Delicate but enduring, that thread stretches from out the invisible as a hope, a promise, aye, a soul-discerned assurance of soul-survival and love's immortal life. O that the coarse, material and forgetting side of our nature would nevermore thwart or lessen its office! for to that tie it is given to prepare us for, and draw us gently to that which awaits when the eyes have done with earthly seeing and the breath utterly fails and the heart's last, faltering pulse is still.

It is possible for the faithful giver of Buddhic love to create a Fohatic tie between himself or herself and the most degraded member of the human family. Few indeed are the beings capable of such spiritualized love. In truth, such ability is one token of Master-ship. Because of his purified lower nature, the love of a Master for his immediate circle of disciples—a love strengthening during past lives together—is now a double thread of Fohatic energy never to be broken.

In the Pisces Avatar the mission of the Chief Initiate was wholly one of love. With his double thread he

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would bind certain ones yet more closely ; also he would form enduring ties with Publicans and sinners, and even with the Scribes and Pharisees whom necessarily he rebuked. In short, at his lifting up he would, as each case permitted, draw the race after him. Thus, from the esoteric viewpoint, Jesus the Christ is the universal Savior. The present day preaching of Jesus the Christ to all nations results in the forming of Fohatic threads between himself and the chosen of the entire Earth. This preliminary condition is vitally necessary to the appearance of the universal Avatar.

While the Church recognizes but one Savior, the occultist is aware of certain others. For instance, the higher Ego, having three components which, at their best, are pure in the individual man. These are Spiritual Will, compassionate Love and a Wisdom which is other-worldly. As no two men are on an exact level, so no two Egos are equally developed. Still, in the least of Egos the characteristic Will of Jupiter and the pure Love of Mercury have some representation. Hence every Ego has bound to itself by a Fohatic thread that lower man with whom for ages it has been associated.

The Master Hilarion has said, "In each age new aspects of truth are revealed to mankind. But only the chosen few can discover, and through their vision the rest of humanity must gaze until their eyes have grown capable of seeing."

Ere leaving the earth plane for active service on a higher, H. P. B. gave to her advanced students a doc-

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trine of the soul divorced from its savior Ego. To free this teaching from blinds we shall speak definitely in a cycle permitting definite speech.

In all this Love-ordered universe there can be no irretrievable loss, hence no total extinction of personality. Often the earthly days of a man leave no impress on the pure tablets of his Ego. Nevertheless, the thread of Will-Compassion endures, especially if some better earth-life has already woven into it a slender strand of negative Fohat.

These empty lives, these blanks in the golden pages of the individual book of life, argue and even prove an Ego as yet unable to produce passable personalities in unbroken sequence. In choosing their vehicles the Egos from Venus acted according to their light, and, as result, the dullest entered the most degraded of the original earth bodies.

In regard to those beings mentioned on page 116 of "Arcane Science," in fact those monsters in human form whose deeds have smeared with blood and defiled with the filth of unspeakable deeds the pages of history, H. P. B.'s teaching touches vitally only this class who, as already said, never received the true Ego, but — like the ordinary animal creation — only the universally given higher Manas, Buddhi, and Atma. Although on this planet these principles cannot be debased, such creatures are able, by means of the Fohatic threads, to transfer them to the corresponding levels of a lower planet, to wit, that of the eight-fold animal evolution where in due course the animal lower quintenary is to

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be raised; but whether by incarnating Egos, or by the higher Triad alone, does not as yet appear.

THE RELATIVITY OF GOOD AND EVIL

APPLYING his foot-rule to the world, the would-be wise betrays his unwisdom. The moralist whose definition of right and wrong, of good and evil, is a rigid one, is limited even as the other.

In our Solar System a certain standard of good and evil holds for the Logos alone. Also there is a standard peculiar to the Jovian beings. To these high and pure entities that aspect of the Logos known as Divine Will is sufficient, and, should they fail to recognize other standards, then Buddhi itself would in some degree incur their disapproval. Descending to the Mercury scheme we discover a viewpoint perhaps lower, but broader as well.

Let us make clear our meaning. If unified with the Jovian view, we of Earth would hold the rigid operation of Supreme Law as the one desideratum. If quite with the Mercurian view, we would hold that Love should soften the workings of wholly just Law. If given to the Venus view, we would agree that in its doings Love should be guided by the wisest discriminations of Wisdom. Meanwhile the Jovian beings might deem Buddhic Love a somewhat meddlesome principle; while the Mercurians might believe certain discriminations of the Venus mind to be somewhat deficient in sympathy.

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Converted to the Saturnian ideal, we would believe Jovian Will too inflexible, Mercurian Love too ideal, and Venus Wisdom too remote for the full solution of problems now beginning to include certain conditions of substance before unrecognized. Meanwhile, because without native impulse towards things material, the beings of the three higher planets would feel that the Saturnian evolution had gone awry.

If identified with the Martian view, we would discover what of themselves the Mercurians could never know, to wit, that self can enter very perceptibly into one's life. To the Mercurians, love of self would appear a gross evil, whereas the preservation of personality from the many disrupting influences foreign to the simple evolution of Atma Buddhi would, for the five-fold Martian beings, demand a certain accentuation of self-centered love.

Since the Spiritual Will of the Logos sufficed for the Jovian beings, the personal will peculiar to the Lunar evolution was evil in their sight. Still it was an evil largely necessary. Over-balance of personal will was the besetting sin of the Lunar races whose black magicians became more diabolically vindictive than any this planet can produce. Satan is older than our humanity as such, and belief in an arch-fiend is primeval in the world, and carries back even to the Moon period which produced Jehovah his antithesis. Few black magicians survive the pralaya of their planet. Nevertheless, the secret annals mention at least one; but it is known that he cannot continue through our

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world period ; in fact, every vestige of him shall have disappeared early in the sixth round. It was a Lodge secret that for ages this abnormal being has lived a vampire's life. The perverted personal will and Kama of his victims are the life-blood which as an Astral and Kamic being he transfers to himself. Selling one's self to Satan is no myth ; it is a frightful possibility to be realized in Kama Loca. But Satan enslaves men from desire of life more than from mere malignity. The White Brotherhood declare that already his powers are in decline and his activities are more and more the spasmodic energy of desperation. The chaining of Satan for a thousand years is an allegory of his approaching downfall. But we digress.

If personal will was necessary to the concretion of the Lunar personalities, it is necessary on this globe, but not equally so, because with us personal will body is not the outer vehicle. For every planet the outer vehicle determines the nature of the evolution which, for our planet, is a material one. Moreover, our viewpoint of good and evil is greatly modified by this evolution.

The great end of all planetary evolutions is to harmonize the total of their perfected viewpoints of good and evil. This can be accomplished only through mutual concession. Such concession early made the Logos a unified Group-Soul, and unification throughout Kosmos is possible only through universal concession.

Were it not for the inter-penetration of his principles, man would have seven distinct ideas of good and evil.

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Universally he is credited with two, that of the higher and that of the lower nature ; that of the spiritual and that of the carnal man, or, in theosophical parlance, that of the higher Triad and that of the lower quaternary. His seven possible conceptions of good and evil must be merged in one broad conception ere man can be wholly wise with knowledge concerning the tree of which our first parents did pluck and eat.

Down the ages the physical has been rampant on this globe. Hence it seemed the duty of Religion to declare against the physical man. Even the formulat-ors of the Ancient Wisdom subordinated the corporeal man more than was consistent with strict logic. Still the truth should not remain forever hidden. A time comes when to reveal either wholly or in part is permissible. The poet Whitman caught the first intimations of an æra of unveiling, but even in this enlightened day his message of interpretation came perilously near being a gospel of animalism. Such result is well-nigh inevitable unless in adequate measure the Secret Science is accessible to the messenger. Granting his preparation, we shall require in his treatment of material things, an intelligent separation of dross and slag from that which can mingle with the highest to the mutual gain of every part.

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HIGHER INITIATION

AMONG theosophists and certain other students of occultism, we hear of initiations for the worthy and elect few. We hear awed whisperings concerning secret chambers and the innermost recesses of labyrinthian caverns, or, stranger still, of underground temples beneath whose deep-hidden domes—lower than ocean's lowest valley—the rites of great and greater initiations are performed in fashion weirdly dramatic.

Membership in the White Lodge, or, for that matter, in the Black Brotherhood, is no fiction, but, in respect to initiation, fact and fancy are strangely confused even in the minds of advanced students. Touching the place of initiation let it be said that its location is an interior one, that for normal initiation its seven-chambered cave is the human heart centered in the temple of man.

Initiation is not the ceremony; rather is it the bud and blossom and fruit of a life sprung from the prepared soil of many former lives. There is indeed an hour or formal recognition whose rites the Lesser Mysteries of Greece and the ceremonials of the great modern fraternal orders have to some extent copied. In these orders, historic examples of virtue are usually the ideals toward which the candidate is admonished to strive. Moreover, to emphasize the lesson, he himself may be required to personify or assist in personifying those ideals.

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Initiation into either the White or the Black Lodge is not, we repeat, the ceremony itself. Entering the "Hall of Unveiling" the aspirant for affiliation with the White Brotherhood is but the spectator of his own life enacted as a drama having regard to decisive incidents only, unless minor events are necessary to the main issue. To his shame and dismay the candidate is confronted by those deeds which, save by Heaven, he had supposed unwitnessed.

Deeds of the dark they may have been; deeds cunningly conceived and stealthily executed perhaps in former lives, but now in repulsive detail flaunt in the faces of those whose opinion he values more than life. But amidst his keen regret at presuming to enter the "Hall of Unveiling," he is in part reassured and even cheered by the sight of temptations gradually put away, and the old self of earthly grovellings lifted more and more by the Self of better deeds and purer desires. Lastly his present status and even his future possibilities are set forth with that strict fidelity which had characterized the opening scenes of the life-drama. In final comment the Master of the Lodge speaks somewhat as follows:

"Brother Initiate: you have in this hour beheld what we of the Lodge did witness when you in person were the actor. You have sorrowed indeed at yourself in the toils of temptation and snared in the net of sin. Now for your consolation be it known that in that sorrow we too had share. But not alone did human sympathy cement us soul to soul, even as through the

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spirit we are one, for in the man whereat you shuddered, impelled to flee this 'Hall of Unveiling,' all Masters, to the highest here, beheld the likeness of that older self when, in the world's deep-dyed arena, long ago the hand of man was everywhere against his kind, and Peace, high Heaven's mildest missionary, had not in narrowest way begun her destined, universal reign. When first was kindled in your breast that guiding flame which turned your feet from many a slip and fall, and when your much too pliant will had gained in pure and firm resolve, we knew a comrade helper and an arhat yet to be; one pledged to loving labor while the world endures; and then to selfless service while in any sky a single Star shall need your aid.

"Brother Initiate: because of brutish days outgrown, and every savage heritage; because of carnal things in us transformed; because of virtues more and more achieved; are we by lasting ties united for the Order's use. The man that was, the man that is, the man that doth not yet appear; this human trinity, whose better likeness lives in more than human kind, whose lesser lives in less, is evermore our true humility and pride. Lowly is he who, void of condescension, ministers to men the most degraded. High is he who, facing the tyrant, rebukes the iniquity of a throne. Be then most humble and most high. In every duty vindicate the secret name yours from the first, but now within these walls revealed. Sound not its syllables for show. Test not its might for profit or revenge, lest on your head recoils the Sacred Word, that perilous boon of

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adaptship, that inmost Self and Name which, if the outer man but know it, requites forthwith his evil thoughts and deeds.

“Brother Initiate : before this friendly time our hands have joined in warm fraternal palm to palm. Our presence elsewhere has circled you ere now. In ways alluring and too fair, we drew you often from those worldly things that hid an ambush sin-conceived, and when Temptation, skulking close, would thrust more safely from behind, our finger touch has turned you quick to face a craven foe. Day-dreams come, and visions in the night, and those first intuitions faint, but afterwards made sure, and then withal the sense of comradeship, of worthy company, of august presences at times half visible, then clearer, clearer, till you saw and heard as in this hall again you know.

“All this, my brother, aye, and more than this, were stages of a birth begun with travail both of body and of soul and crowned with triumph of the Spirit throned within your being’s central place. And now the proffered hand of every member summoned here can ratify in only formal way your self-performed initiation.”

The above is a free translation and a brief curtailment of a charge much of which cannot be made public.

Formal affiliation with the Black Brotherhood is imitative, but reverses the ceremony of the White Lodge. The spectacle begins with the innocent doings of the child and culminates with the perverted deeds of the man who as a spectator realizes that innocence was in himself but seeming, and indicated the inability of

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the dark initiator to control in the child the centres of the lower quaternary which to that spectator now seem to be the real man, for long ago the higher Triad was dismissed as a mere figment of fancy. Therefore the dark aspirant for Lodge honors sneers at immaturity exhibiting as a good deed, or word, or generous impulse, and glows with egotistical pride at maturity uttering itself as malicious cunning, and every conceivable sin.

Initiation into the Black Lodge is but the ratification of a process begun and consummated by the fiend initiator in the Kamic centre known as the Solar Plexus. Formal initiation has its halls and temples dedicated to the use of one or the other of the brotherhoods. We have touched on the first full degree of either order. As to the higher degrees, no definite information is permitted.

In a way the first degree of the White Lodge reproduces certain experiences of the disembodied soul progressing from Kama Loca to Devachan. To those who have become eternally dedicated co-workers with more exalted beings, higher degrees may possibly reveal the basic beginnings and the more and more outward procedure of Karmic Law as manifest in mundane happenings, but, as in the first degree, the real Initiator is the Self in man.

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THE PYTHAGOREAN ORDERS

WHAT we here denominate the Pythagorean Orders, were none of them founded by Pythagoras. Nevertheless they were known to him as those already long existing and those yet to exist. In the school of which the Grecian Initiate was head, much concerning these Orders was taught, much the greater part of which cannot here be revealed. Still the present open cycle permits certain information concerning them, information which, after some hesitation, is included in this second series rather than in the third series of our teachings.

The seven Pythagorean Orders of the White Lodge are as follows: the Order of the 26, the Order of the 13, the Order of the 10, the Order of the 7, the Order of the 3, the Order of the 1, and the Order of the O.

The Order of the 26 is that of the double thirteen. A synthetic Order, it represents the total of male and female principles, and, in the original Lodge enumeration, the 26 corresponded with its first degree. In very recent times the 26 has become largely exoteric. This because the founders of the Theosophical Movement transferred the bulk of the Order's teaching to the Theosophical Society which then naturally became the Order of the 26. The central mystery of the 26 was, however, transferred to the Order of the 1 of which the Master of the 26 will become associate head. The 26 is the basic Order founded on the physical; but not the physical as explained by Western Science.

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The real head of the 26 is the Master of the Orange Ray. Certain of the Neo-Platonists half revealed many teachings of the 26; also they veiled and so included some teachings of the 13, but as the world at large was unprepared, these truths were gradually withdrawn.

The Order of the 13 is the equivalent of the first degree of the Lodge as now constituted. The 13 symbolizes the male and the female principles considered separately. In this Order the deeper mysteries of sex separation and procreation and reunion are explained. The Order stands for the red of purified Kama, and the master Hilarion is its head. When the central mystery of the 13 has been transferred to the Order of the O, the Master of the 13 will become associate head of the O, and the 13 will become largely exoteric, the common property of the sixth sub-race.

The Order of the 10 is now the equivalent of the second Lodge degree, but, upon the transfer of that degree to a society yet to be formed in the sixth sub-race, the 10 will correspond with the first degree of the Lodge as then reorganized. The appropriate color of the 10 is the indigo of higher Manas and its head is the Master M. The purview of the 10 is Kosmic evolution and a perception of the central mysteries of the 26 and the 13.

The Order of the 7 corresponds with the permanent second degree of the Lodge and its appropriate color is the yellow of Buddhi. This Order requires of its members perfect humility, entire consecration, and faithfulness even unto death. The unity of all life

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and man's duty of selfless service thereto is here taught. Many Masters of Compassion are in the forefront of this Order whose head, since every Order must have a head, is the Master K. H.

The Order of the 3 was once the equivalent of the old fifth or highest Lodge degree. It is now but the equivalent of the fourth and will yet be but the equivalent of the third. The appropriate color of the 3 is the Light Blue of Atma or Spiritual Will, and its head is the mysterious Master known exoterically as Melchizedek. The one desideratum of the 3 is that perfect peace which results from the balance of every human quality. The 3 is the Heart-Centre of the great Order of Melchizedek; moreover, certain high members of the 3 were active in founding and furthering the new Order of the 1.

The Order of the 1 is known esoterically as the Order of the Resurrection. It was founded on Sunday, the day sacred to the Solar Logos, in fact on Easter Sunday that great day of the Christian Church. Although two thousand years have elapsed, the Order has only one member. Paul, the Order's first proclaimer, was a man of tremendous spiritual initiative and momentum. Coming into fellowship with the 10, he passed to the 7, and from thence to the 3. As an initiate of that Order he preached to the world at large the doctrine of the resurrection; but to those unripe times his language was necessarily thickly veiled. Seeming to see as through a glass darkly, Paul really beheld face to face the central mystery of the 1 and

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looked forward to fellowship in that sublime Order even as did the Egyptian Hierophants of the old fifth Lodge degree when, as proof of their faith, they enacted the drama of the Burial and Resurrection. The color appropriate to the 1 is the high orange of the purified flesh.

The Order of the O, the perfect and radiant sphere, or, exoterically, the Order of the Word, is to be founded on this Earth within the first half of the present century. The mystery of the Last Judgment and the Resurrection of the Dead will be the possession of this Order after whose founding the membership of the 1 will be increased gradually. The color appropriate to the Order of the Word is that high red which symbolizes the purified blood-tie uniting all nations in one great family. Although predicted confidently by many to be an early happening, the final separation of the sheep from the goats cannot well occur until the Order of the 1 has grown greatly in a membership destined to include the entire normal evolution of the human race. Let him that hath wisdom consider, and whosoever hath understanding, let him ponder these words.

KARMA

THIS, our second series of instructions would be incomplete without a chapter on Karma. Explanation will not however follow conventional lines. Rather will it cover briefly a portion of what formerly was imparted only in the halls of initiation.

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In itself the Unmanifest is the sole Perfection ; but, to be perfect in its other half, this positive Original must stamp upon the negative Manifest an adequate Image of Perfection. Only the Kosmic Logos receives directly the ideal Image ; that to which it must attain. Through the Kosmic Logos every lesser Hierarchy receives as impress, an Image not too far above its present reach. As apprehensible to man, Karma is the Will, Wisdom and Compassion of the Kosmic Logos in operation. Kosmic Wisdom determines the methods whereby the Divine Likeness shall be impressed on lower and even lowest Hierarchies. Persuasion, sourced in Kosmic Compassion, and Compulsion, sourced in Kosmic Will, are the two methods universally employed. Persuasion is the method wholly preferred, whereas Compulsion is but provisional and prepares the way for Persuasion which hitherto had failed. This much should be evident to all but the shallow thinker who sees in punishment a vengeful end, rather than a merciful means.

As explained in a preceding chapter, in every human being there exists both Ishvârâ the original Heart-Image, and that other, the man-created Solar Plexus image. In every act and thought man is a sculptor moulding one or both of these. Through major and minor Avatars and many other ideals, the Solar Logos would ever persuade man to give to the Heart-Image some touch of beauty and truth. Simultaneously the infernal powers would cause him more and more to fashion the other image into a debased thing. Prone

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to evil, man obeys the tempter; so, neglecting the heavenly likeness, he gives his energies to the deforming of the lower.

Fortunately for man, the Will of the Logos now enforces its authority and, even as the surgeon's knife, it inflicts pain that health may follow disease. Has man impressed upon the Solar Plexus image the likeness of himself as a slayer, or a liar, or a thief? Then does Karma conform the outward truth to the inward likeness. The result is that because of the fundamental unity of all beings and things, soon to the man's physical sense becomes evident the truth that he himself is murdered, or deceived, or robbed. Plainly it is inevitable that every act, good or bad, shall reach the actor even as it reaches those directly acted upon.

Sooner or later through bitter experience the doer of evil deeds is made more and more pliant to the persuasive Love of the Logos. Henceforth while perfecting the higher likeness he neglects not to mould the other to its similitude. In the above is the secret of Karmic procedure, and a formula world-wide in its application. Because the animal kingdom is under Karmic Law, we must grant to it not only the universal Ishvârâ, but also an indefinite self-created image which feeble animal intelligence, guided by Karmic Law, will fashion to better and better.

Pondering the above the student may be led to inquire concerning forgiveness and its effect on the self-fashioned image in man. Prayer for forgiveness

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implies conviction of sin; yet the penitent may not realize the basic fact of sin against himself, knowledge of which is at some stage imperative for all creatures. What is done to one's self cannot be undone; hence, while not abrogating the Law, forgiveness makes for a speedy balancing of accounts and then for the new birth, that of the re-fashioned lower image. Because of this re-shaping, the man entire becomes a new creature approaching the Christ likeness as one unhampered by any old deformities.

The following is a somewhat free translation of a hymn sung on occasions in the halls of initiation. Of the original seven stanzas the sixth is untranslatable, and even if otherwise, it could not be made public.

A. U. M.

All-ruling and sustaining Will!
All-claiming Love, at times of visage stern:
All-planing Wisdom! Yet fulfill
That thrones and peoples to the Truth may turn.

If I toward Truth am wiser now,
Nor yield me more to sin's insidious charm,
I win a blessing to my brow;
I draw no sword-thrust of the Law's sure arm.

Self was my first and only care;
But will and thought, with love—a worthy third—
Shall mould a self most fit to share
With that heart trine which syllables the Word.

The Word whose glory morn displays
When to the steadfast day the planet turns,

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The Word that meets my reverent gaze
When seeming night's abysm mildly burns.

The Word to shine transcendent, pure
When Earth in well-dissembled death shall sleep;
The Word high-fashioned to endure
When Suns are darkened in the rayless deep.

.
Will, Wisdom, Love! In tongues long dead,
Save to the few, the mystic Three we blend.
Creative, Uncreate, and Dread;
Our Father and our Mother and our Friend.

THE TRUE PANTHEISM

ELSEWHERE we have described the upbuilding and unification of the seven-fold human group-soul whose seven chief atoms preside permanently over the seven human principles, and whose lesser permanent atoms are the master workmen having in charge the maintenance of the bodily organs, whereas all other bodily atoms come and go in rapid succession.

In following further the process of group-soul formation we next discover the permanent family group of seven and that of fourteen members and, lastly on this Earth, the planetary group-soul, that of which the seven Major Masters of the White Lodge—those representing the seven planes—are the permanent heart-atoms or cells, whereas the minor masters correspond with the master workmen having in charge the bodily organs of man the unit. The mass of humanity,

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reëmbodiment in the races and sub-races and driven hither and yon by the Kamic urge, correspond in procedure with the atomic flux of the human body.

The planetary group-soul is to become a unified being, one whose selfhood will compare with that of perfected individual man, and yet a selfhood not to be identified with that of the Earth Entity. The European war now raging is really an inward disease of the group-soul thrown outward to pass off as a surface ailment before true unification can proceed.

The Solar System is undergoing unification as a vastly greater Being of whom the ten-fold Solar Logos constitutes the permanent Heart-Atoms or Cells, while the various planetary humanities make up the bodily organs. A sense of selfhood corresponding with that of both the planetary and the human group-soul is to result from complete blending of the various components of this great Being.

Again, the Solar System itself is but an atom or cell coming and going in the body of one vast manifest Being whose permanent ten-fold Heart Nucleus is the Kosmic Logos, and whose bodily organs are the constellated Hosts of the sky, every Star Group having its chief Star or Master Workmen. The outcome of this perfect blending will be that even in permanently individualized man will reside that Para-Nirvânic sense of Allness which properly pertains only to the Kosmic Logos.

Finally, the Universe in its total of Manifest and Unmanifest is to be that One, that Unified All whom

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imperfect man would belittle to a God fashioned in the likeness of human clay.

CONCERNING SECRET TEACHINGS

DIVINE Wisdom has decreed that of Truth no item shall remain eternally hidden. Nevertheless, times of revealing and times of concealing alternate in accord with cyclic law.

A time of revealing is now in that full tide whose flood began during the last quarter of the nineteenth century. Times of greater revealing are of the future, and the day will come when whatsoever of secret knowledge is imparted to a single mind, can be discovered by certain sensitives. Should then the world have failed to reach a standard of general excellence, these sensitives may include one or more capable of wielding terrible secrets to the great hurt of the human race.

Clairvoyants and "mediums" have amply proven their ability to read not only the thoughts uppermost in the minds of those with whom they deal, but even matter buried deep enough to be almost forgotten. Every cycle like the present one is favorable to the enlargement of such peculiar powers.

H. P. B. gave to the public both "Isis Unveiled" and "The Secret Doctrine;" but, for an inner circle, she contemplated a series of esoteric teachings never completed, and for reasons other than the passing on of that great soul. The finished series would have com-

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prised teachings to become exoteric, and so accessible to the general student, in seven, fourteen, and twenty-one years. Other writings were to remain secret for another cycle, while others would be of a nature prohibiting their revelation to the world at large.

H. P. B. was warned that during the cycle of comparatively uninterrupted thought transference then entered upon, should certain secrets be reduced to writing, or else be fixed on the printed page — and so made accessible to Chelas of various temperaments — these secrets could not long defy curiosity. Even in the Lodge, matters of deepest occult significance are not mentioned, nor are they dwelt upon mentally, during the middle period of a cycle of revealing. This precaution is necessary against the prying of the black brotherhood, grown wonderfully astute in gathering knowledge dangerous to themselves and others.

A cycle of revealing is one during which the Divine Image of Truth descends more or less directly to this Earth. At such times occult teachings are granted a reception far more readily than at others. Nevertheless, those times are fraught with danger since the Law that causes the sun to rise on the evil and the good and sends rain on the just and the unjust alike, will, in a cycle of revealing, seem to aid the unworthy in their efforts to discover dangerous knowledge.

Not even in a cycle of revealing is a series of occult teachings given directly to the world. Rather is it imparted first to a capable mouthpiece and then, through him, to a few trusty and earnest students in different

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localities if possible. Later, the series having been given out, these favored ones become magnetic centres, or focal points, around which will gather groups of students zealous to enlighten the outmost circle of the great public.

If given, a third series of teachings will include many matters proper to the second part of the red or second Lodge degree whose central mystery of the Word, soon to be transferred to the culminating seven-fold degree, must remain hidden. Should the series touch on matters proper to the three-fold degree of the Blue Lodge, then, as in this second series, we shall veil the inner Truth while seeming to reveal it. This because the third Lodge degree cannot become the property of the sixth sub-race as such.

CONCLUSION

IN respect to the Macrocosm and the Microcosm we have endeavored to show the position of Occult Science, the wisdom of the Eoptai. In conclusion it should be said that because man and universal Nature are both septenary, the revealer of their basic realities must pierce to the inmost of the seven hearts of each. This we have by no means undertaken; but if the more exterior of the seven have in a degree been discovered, it is enough for the purpose of this volume whose writer ought not to exceed in output the assimilative powers of the present cycle.

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Should it be our future privilege to penetrate yet deeper the mystery of things, we shall wholly consecrate our talents to that end. The way for this present treatise, and even for what may follow, is being prepared by Physical Science itself. That Science which, a generation ago, was quite sure of its mechanistic theory of creation, has virtually abandoned old ground to cross the borders of a territory novel indeed.

Debouching on the outskirts of the occultist's domain, the votaries of the physical theory have already discovered material for much speculation, somewhat crude and inadequate of course and somewhat amusing as are the opinions of strangers in a strange land. Grown accustomed to surroundings, these emigrants soon will see and believe as we; in fact they will be naturalized and patriotic. To give warrant to the contention let us examine the logical outcome of certain recent findings of Physical Science.

In a material cycle, now past, Physical Science supposed itself atheistic, whereas it was polytheistic. Acknowledging no God invisible, it yet unwittingly bowed down to the physical atom which, multiplied by milliads, was said to constitute and then to preserve for a season man in his total of mind and body. To the materialist it seemed that because impermanence is graven on the face of the atom, its comings and goings must at last leave man but a lump of breathless, sightless, thoughtless clay whose brief epitaph well might be, "From waking to sleeping; from dust to dust!"

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The materialist was forced to admit that once in the human organism, and associated with its manifold parts, the atoms exhibit inexplicable intelligence; for instance, in the secretion of the various fluids including that of reproduction, and in the selective processes necessary to both general nutrition and the maintenance of the specialized bodily organs. Moreover, the materialist could not well deny that coördinated by some controlling centre of energy in the brain, the atoms there preserve the continuity of memory and that of personal identity, the "I am I" of self-conscious beings. This despite of an incessant atomic flux which, in sleep or in waking, daily and hourly and momentarily makes and unmakes physical man.

Evidently certain brain centres of energy transform into sound a certain scale of vibrations, those which stimulate the auditory nerves. Also certain centres transform into light a higher scale, one which stimulates the optic nerves. Other external stimuli become interior sensation and preception only because of other centres of consciousness in man and the lower creatures. Finally, the convolutions of the atom-formed brain distinguish a Plato or a Shakespeare from the unthinking man, and him in turn from the brute beast generally but illogically held to be somehow devoid of the mind side of the atoms. This granted, the logical contention of the spiritualists is that the brain, as a complicated machine, can no more than any other machine determine its own special or general activities.

Dealing with larger matters, only a mechanical theory

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reduces the universe and its brain-like convolutions to two factors; first matter, a conglomeration of material atoms constituting the Kosmic machine, and, second, unexplained and perhaps blind force the mover of its myriad wheels.

Recent discovery shows that supposedly ultimate particle the atom, to be capable of wonderful subdivision. It has been found that countless units of electric energy, the ions, whirl and gyrate within that sphere which for the atom is a world, or rather a solar system having certain magnetic centres even as its vast Archetype.

If the dream of Keeley of "Motor" fame were now realized, these circling particles could in progress be stayed and directed towards mechanical uses. If stayed, then rigid matter would become first as fluid as hydrogen gas, and then imponderable electric energy. A certain use of Spiritual Will; a certain attitude of spiritualized Mind and a certain intoning of the sacred Word constitute a Triad capable of performing what on test occasions the "Inter-etheric Vibrator" failed to do, for, unknown to himself, the inventor had become a part of his wonderfully delicate, semi-human machine said to compass forty octaves of sound. Hence, Keeley's varying attitudes of mind meant success, or that failure which led him to play the impostor.

The above is a clue to the fact that in man the imponderable trinity of will, desire and mind, in the dual aspect of each, coördinates and uses as a

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mechanism the atoms of the physical body, which atoms—as now admitted by Material Science—are nevertheless separated relatively as are the planets of our Solar System. More than this, when sympathetic conditions analogous to those existing at times between Keeley and his Vibrator, are established permanently between man and exterior Nature, then, as part of the Kosmic machinery, the winds and the waves must obey his will, desire and thought utterance of the Word of Power.

Evidently the one ether of the physicist, or the comprehensive six of the occultist, has or have become specialized in every creature. Hence, if the law of the conservation of energy requires the persistence of the highly specialized ethers whose sum is the “I am I” of man, it also requires for the less specialized ethers proper to the lower orders, not only survival, but therein a consciousness more or less short of the human “I am I.”

Occult Science declares that in past æons that centre of consciousness commonly called the soul, was differentiated from the Kosmic ether ocean, and through countless reëmbodiments was brought to its present status. But the purview of Occultism is far wider than everything indicated in this declaration, for it reveals that the six inter-planetary ethers are specialized in the great body of the Solar System, the Divine Adam Kadmon, the Grand Man. Besides, the functions of the human ethers are analogous to those in the body of the Heavenly Man whereof the Sun is the

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seven-fold or ten-fold Heart, and Venus and Mercury are the brain hemispheres, while the other planets are centres of bodily activity.

With these facts for corner-stone was reared that structure of ancient Esoteric Astrology of which the latter exoteric astrologers somehow lost the key. The wheeling centuries have brought again the old system; that which twentieth century discovery is sure to interpret in terms of the new Physical Science.

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